

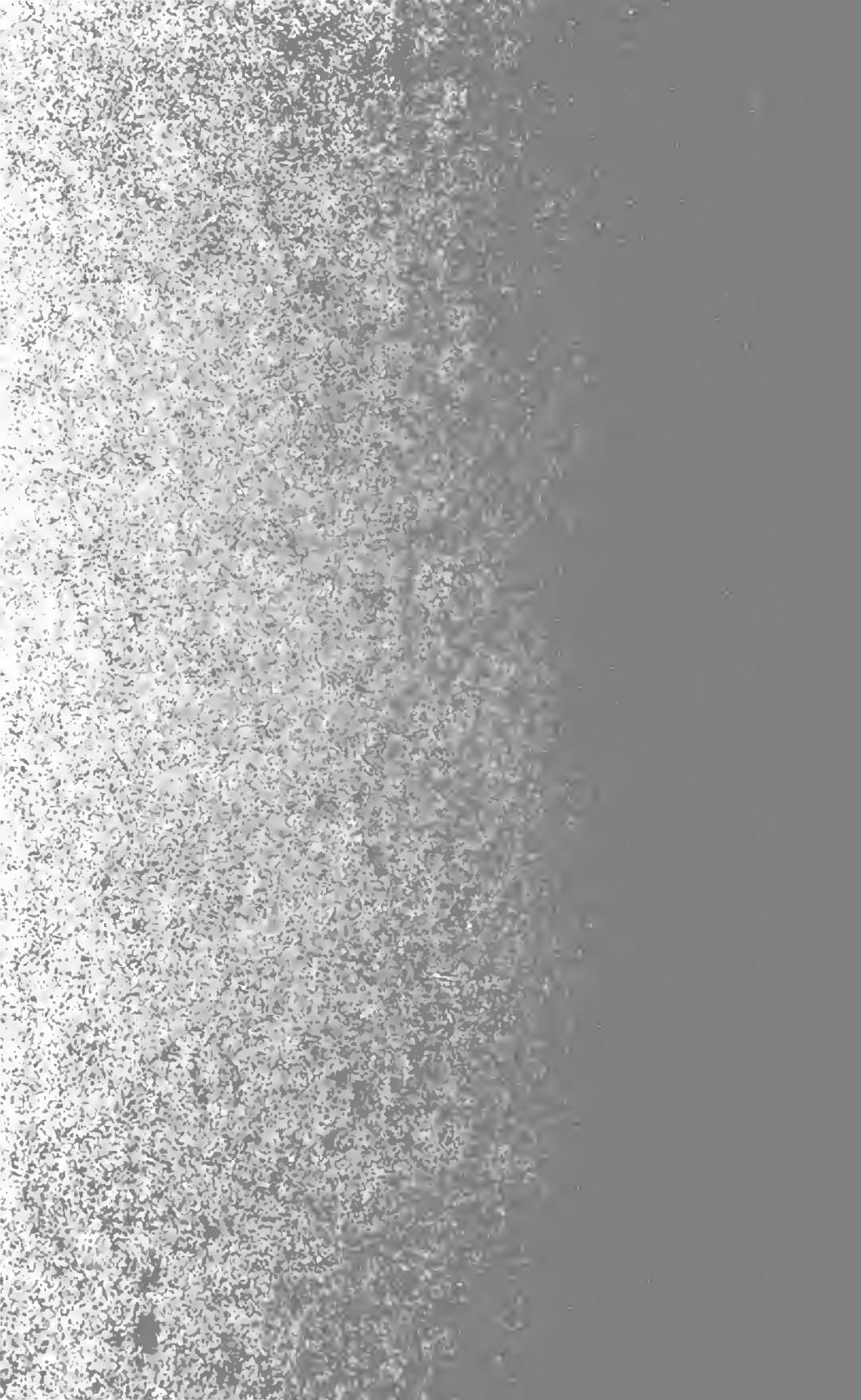
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English Reprints.

283

THE REVELATION

TO

THE MONK OF Evesham.

1196.

CAREFULLY EDITED FROM THE UNIQUE COPY,
NOW IN THE BRITISH MUSEUM, OF THE EDITION
PRINTED BY WILLIAM DE MACHLINIA ABOUT 1482.

BY

EDWARD ARBER.

Associate, King's College, London, F.R.G.S., &c.

517155
26. 1. 51

LONDON :

5 QUEEN SQUARE, BLOOMSBURY, W.C.

Ent. Stat. Hall.]

15 October, 1869.

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THE REVELATION TO THE MONK OF EVESHAM.

INTRODUCTION.



N the chronology of English printing, between William Caxton and Wynkyn de Worde, occur the less familiar names of JOHN LETTOU and William of Malines, or as he variously printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM MACLYN.

Not much is known of these two minor printers: nothing indeed beyond the testimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Evesham*.

2. Besides printing on their own account, Lettou and Machlinia joined in partnership for at least the production of one book, in the colophon of which Lettou's name comes first. Possibly therefore he may have been the older printer. Their works are of great rarity: some of them extraordinarily so. The following list of many of them contains their designations or titles in English, shows the languages in which they are printed, and gives the prefs marks of copies now in British Museum. Those distinguished by A have the name of the printer upon them: those by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics*; edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Gren. Coll. 8984.*

A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms*. 1481. [Latin.] C. 11. b. 9.

Lettou and Machlinia.

A Sir THOMAS LITTLETON, *Tenures*. [Norman-French]. 508, f. 1

B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. g. 1.

William de Machlinia.

A I. Sir THOMAS LITTLETON, *Tenures*. [Norman French.] 508. f. 2.
 A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. 11. b. 10.
 A II. ALBERTUS MAGNUS, *On the secrets of Nature*. [Latin]. (1 C. 31. e. 25. 12 546. h. 6.
 A III. JOHN WATTON, 'Speculum Xristiani,' *The Mirror of a Christian*. [Latin and English]. C. 11. a. 28.
 B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.
 B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g.r.
 B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.
 B II. A book, without title, known as 'Nova Statuta,' *The New Statutes*. [Norman-French.] C. 11. c. 13.
 B II. *The Revelation to the Monk of Evesham*. [English.] C. 21.
 B III. *A passing gode lityll boke necessarye and behouefull aginst the Pestilence*, translated from the Latin of *Reginam contra epidemiam sive pestam*, written by Canutus, Bishop of Aarhuus in Jutland.
 B III. A Chronicle of England. [English.] Gren. Coll. 5991.

3. The first book ever printed in London, was printed by John Lettou. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics*: a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us :

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced : a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year; the first known specimen being, *Antonii Andreae questiones super xii. libros metaphysicæ*, printed by John Lettou, in 1480. Lettou was probably a foreigner, and he is only known to have printed two books in 1480 and 1481 before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times ; and of these not one single volume bears a date.—*Typographical Gazetteer*, p. 148, Ed. 1831.

But two copies of Andreas' *Questions* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Lettou were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Lettou's two works, run thus :

A. Andreas' *Questiones*.

C. Excellentissimi sacrae theologiae professoris Anthoniæ Andree ordinis fratrum minorum super duodecim libros Metaphysicæ questionibus per venerabilem virum magistrum Thoman Penketh ordinis fratrum Augustinensis emendatis finis impositus est per me Iohannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xisti M. CCCC. lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Psalterium*.

C. Explicunt Reuerendissimi doctoris Valencii super psalterium hucusque expoznes Impresse in ciuitate Londonensi ad expensas Wilhelmi Wilcock per me Iohannem lettou. Anno xisti M. CCCC. lxxxii.

Aristotle and David, Intellect and Piety : a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.

4. Sir Thomas Littleton died on 23rd August 1481. It was probably after his death that Lettou and Machlinia, our first Law printers, joined together to print what is probably the first edition of his *Tenures*. The colophon of this book runs thus :

Expliciti Tenores nouelli Impressa per nos Iohem lettou et Willem de machlinia in Ciuitate Londoniarum iuxta exclesiam omnium sanctorum. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written Alhallows. Near which *Alhallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is also attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and supposititious, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earliest editions of Littleton's *Tenures* has this colophon.

Expliciti Tenores nouelli Impressi
per me Wilhelnum de machlinia in opulen
tissima Ciuitate Londoniarum iuxta pontem
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this short colophon.

Emprente par moy William Maclyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis; seu liber secretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturae Explicit
Necnon per me Wilhelnum de mechlinia Impressus In
opulentissima Ciuitate Londoniarum Iuxta pontem qui
vulgariter dicitur Flete brigge.

But the most interesting of all the acknowledged productions of Machlinia, and the one which has the closest affinity to the present work, is a book which begins *Incipit liber qui vocatur Speculum Xristiani*. It is a devotional work, and consists of three parts.

(1.) The *Speculum Xristiani* is composed of short quotations chiefly in Latin, from the Scriptures and the Fathers, interspersed with original, though rude English verse in illustration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the first treats of the Catholic faith and the articles of belief: the second of the ten precepts of the Decalogue and the two of the Gospel: the third of the seven works of mercy, the seven works of the spirit, the seven principal virtues: the fourth of the seven cardinal sins, and the like. The following—to be found in the seventh table—is a good specimen of the verse, which otherwise is interesting from its very early position in English printed Poetry.

Ensample we may see and here
Of Iherusalem that was so riche a citee
Of it openly spekys Ieremye
And also dauid in hys prophecye
How it was destroyed withouten wene
And the walles beten doun all be dene

Introduction.

Wallid it was with wallys thre
 A semely sight on to see
 The temple brent ful dulfully
 And beten doun hit was holly.

So riche a temple hit was one
 In this worlde was founden none
 With walles and pylers here onlyght
 Hyled with golde that schone ful bright

So many lampes ther in brent ay
 Hit made the night bright as the daye
 Their oyle was medled with swete oynement
 Out of whiche swete sauour sprengt

Thair sence was wonderly wrought
 With riche spices that they dere bought
 Ther of come swete smellyng
 Sweter fel neuer man here lyuyng
 Ther is now nether Emperour ne kyng
 That night mayntene suche sensyng

Ther were thre hondred there in syngand
 Suche songe herde neuer man in this londe
 With harpe and pipe and sawtrie
 And all other maner of mynstralcye
 And this was all their synging
 The psalmes that made David the kyng

And why this Cite destroied was
 Fals and coueitous men grete cheson was
 That euer brent in coueitise more and more
 Yf we doo so aught to drede full sore
 Last vs befallie as thaim befelle
 Al wise clerkyss thy tale can telle

And yet this fyre brennes so bate
 That no man may it slewke and bate
 And ther of comes so grete a smoke
 That men may not vp to heuen loke

For wher may we now many fynde
 That they not other bleereyed or all blynde
 Or ellys a perse in their eye
 Thof they in state or ordre be right heye
 Who so might conuert blynde and bleryeye
 And make them to goddys bydding obedient be
 God wolde forgyf him all his synne
 And graunt hym blisse that neuer schal blinne

But I am nought so grete a clerke
 For to do so strong a werke
 Therfore me and all mankynde
 Into the mercy of god I recommende

(2.) The seconde part of the *Speculum Xristiani* mainly consists of an Exposition of the Lord's Prayer. It has the following title.

Sequitur exposicio oracionis dominicae cum quodam
 bono notabili et septem capitalia via via cum
 aliquibus ramis eorum

(3.) The third part consists of the Admonitions of the blessed Isidore: and has this title.

Sequuntur monita de verbis beati ysidori extracta
 ad instruendum hominem qualiter via via valeat
 cuitare et in bonis se debeat informare.

At the close of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instantiam necnon expensas Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expenses of Lettou's two books : the piety of the merchant Henry Urankenbergh furnished Machlinia with the means for the production of the *Speculum Xristiani*.

6. A typographical matter now meets us : and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters ; of which the more elegant specimens are those of the *Speculum Xriani*, and *Albertes Magnus 'De Secretis Mulierum.'* Machlinia is always superior to Lettou, and some attempt at proportion and beauty may be seen in his register, or press work ; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton ; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries ; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II. : while the third group is composed of the *Speculum Xristiani*, *Chronicle of England*, and *Lityll boke agenſt the Plague*, &c. The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work :

This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta* ; but more rudely executed. The book has no indication whatever of place, or printer's name ; nor has it numerals, catchwords, or signatures. It contains 65 leaves ; and in chapters xvi., xvii., some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Idem*, p. 27.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter grafted upon another, as *de* and *ho* : together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older : though we cannot tell by how many years. It was probably not written earlier than its ostensible date ; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,¹ under the year 1196.

Roger de Wendover, in Buckinghamshire, was a Monk of St. Albans, who died on 6 May 1237. His *Flowers of History* is a compilation down to the year 1235, and is, for the period of the Author's lifetime, a piece of contemporary and original history. There seems therefore no escape from the belief that the ostensible date of the *Revelation* is the true date of its composition : and with this opinion there is no internal inconsistency in the work itself. Therefore 'the king of Ingland' with his forgetful sons, with his 'auowtrie,' and undue taxation would be Henry II.

But however precise and particular the information may be as to the Invisible condition of things ; there is generally a studied absence of all indications of place or individuals in this world. It would be hard perhaps to separate the Author's self-delusion from his illuding of others, or to fix the exact proportion of fact to fiction in the whole Narrative. But there is no doubt that, despite the disclaimer 'this vision, not to be of man's conceit,' that it is a Middle Age work of Religious Fiction. And this too, more as an individual speculation than as an authoritative dogma : for the doctrine of Purgatory was not finally sanctioned until the Council of Florence, in 1438.¹

This impression is further confirmed by inconsistencies as to the Narrator. Sometimes he is one of the Priors of the Monastery,² at other times, it is the Ecstatic himself ;³ who writes the *Revelation*, adding thereunto circumstances that occurred after his recovery from his trance.⁴ This confusion in construction while it tells in the narration of the immediate story in hand, tends to prove the fictional character of the Work. The *Revelation* itself is the product of a strong mind, and is—the age, knowledge, and circumstances taken into account—a piece of remarkable Invention as regards the ordering of the unseen World : and of righteous Judgment and fearless Denunciation of the sins and wrongdoings of the present State.

The Author was probably an Englishman, and wrote 'in thysonde of inglond,'⁵ using the English of his time. The orthography and punctuation may have somewhat suffered at the hands of subsequent scribes or the foreign printer, until they certainly now form a villainous text : but the indictment is worthy of even so great a subject. It is rapid, clear, unhesitating, unhalting : except where all expression fails, when stretched out towards the expression of the immeasurable. Yet even then, immensity, whether of space or number, of woe or happiness, is not inadequately foreshadowed. There is great craft and subtlety in producing *vraisemblance*—despite inconsistent narration—by innumerable graphic touches, circumstantial details, and natural dialogues : all tending to give a sense of strong reality to things to us impalpable and invisible. In this clear conception helping a

¹ S. Edgar, *The Variations of Poetry*, ii. 453. Ed. 1838.
² pp. 15, 19, 20, 26, 28, 111.

³ pp. 39, 46, 76, 82, 98, 99, 111.
⁴ pp. 54, 70, 71.
⁵ p. 70.

direct and apt expression we trace one part of the Author's mental power.

8. We have in this Book, a Story as distinct from a Revelation. The Story is laid in the monastic circle at Evesham Abbey. The Revelation tells us of a Journey. It is the pilgrimage of the Soul from Death through Purgatory and Paradise to Heaven.

9. Purgatory has no existence. It is an elaborate lie. Scripture teaches unmistakably the instantaneous translation of the Soul of Man from the Body into the presence of the Saviour in Heaven, 'Absent from the body, present with the Lord.'

It is in the craving to lift up the veil which God in His merciful Providence has put between us and our future life in the invisible world, in this seeking to become wise, 'above that which is written,' 'in which,' to use the language of this *Revelation*, 'the feeble ignorance of good people oftentimes offendeth,' that these good men of old elaborated out of their own humanity, from their own consciousness of bodily sensation, that same Theory of bodily Agony, into a state into which our mortal bodies *can not* enter, which is a distinctive characteristic of nearly all idolatry and false religions; and the utter absence of which in the Old and New Testaments is an inverse proof of their Truth and Divine Authorship.

For instance, what difference is there in detail between the representation of a Buddhist hell, as for example that depicted in the Joss-house of Tinghai, in the island of Chufan; and that of Purgatory in this old English Monk's conceptions of what might be beyond the grave.

The kings of hell sit in judgment like Chinese mandarins. The executioners are braying the victims in mortars, boiling them in furnaces, and skinning them with knives, throwing them to tigers, squeezing them between boards, cutting them up and hanging the bits on hooks, beating them with mallets, tormenting them with hot irons, all represented in coloured plaster groups with a horrible fidelity of detail, and with an ingenuity of conception as to the instruments employed, which would argue that the Buddhist priests are no contemptible mechanics, and that it is well for the barbarians they are not employed in the invention of warlike *tormentaria*. *G. W. Cooke*, 'The Times' Special Correspondent in China in 1857-58. p. 138. Ed. 1858.

10. We must however try and occupy the standpoint of the Author. With a patient, an elastic faith, we must accept, for the nonce, as currently believed truths; the existence of Purgatory, the advocacy and consequent worship of saints, the continuance of miracles, the occurrence of visions, and the like. Further, we must look out on society as the Author did. What a picture of national declension in spiritual life has he put into the mouth of St. Nicholas.

Knowest this monk that thou seest; he served and pleased God full well in his life with great cleanliness of heart and chastity of body; and much evil the which should have been done in the place where he was, he letted and was against it. For he was fervent in zeal of righteousness, and hating evil of heart, wherefore many reproofs oftentimes patiently he suffered for the

defence and honesty of his religion, and specially of them which wear the habit of religion upon them, for that intent that they might destroy the virtuous living and conversation of religion, full busily serving not their spirit but the wretchedness of their flesh and the world, in the monasteries of spiritual and ghostly living. And alas! for sorrow, for now by such persons the special worship and honour that Holy Church was of before, is almost brought to nought, while the multitude of carnal and worldly men increase above number, whom the fewness of spiritual men suffering, choosing rather to dissemble and not to know their evil, and so to rest themselves, than by their blaming and resisting, [to] stir and move against them the wrath and troublous hastiness of such evil-disposed persons. And though they so do, yet they cannot be sure from the spies and frauds of them. And as sometime Ishmael, that was born carnally, pursued Isaac, that was born spiritually, that is to say, by a spiritual promise of Almighty God, likewise it is now. For carnal folk be full grievous to spiritual people, because they cannot pervert them to their forwardness; also many there be that greatly it is to sorrow the which in their living began spiritually, but by process of time either they be overcome by unstableness or else be deceived by simpleness, and also they fall down from their purpose and beginning into the miserable and wretched corruption and slothfulness of this world, enticed and drawn by the examples and counsels of evil-disposed persons. Truly, these great hurts of religious living, the which before in the time of fathers, full nobly flowered and shone as a heavenly light, full greatly beholdeth the prelates of Holy Church in these days, that knowing this and despising it, insomuch that they understood not themselves, that it is so with them. They knew verily what thing they be come to, but they [know not] what thing they should have come to, because that they be come to the lust and pleasure of this world, but they should have come to the following of Christ's poverty, and to the care and diligent keeping of their cure, that is, the people of God committed to them. And therefore that they seek and that they care. For that they be come to and that they have. The people of God they feed not but destroy, and them, peradventure, that they have turned from righteousness they slay spiritually and lose, for their conforming to them not shewing themselves fathers and pastors, but wolves and thieves. Truely the promoting of such persons, kings, and bishops, and other great men, procure and gete, and their subjects full much look thereafter, not being rectors and fathers, but pervertors and destroyers of their souls, the which thinking that all thing that is under them that liketh is lawful, [is] why by the righteous judgment of God be realms troubled and churches confounded, and the state of earthly folk subverted. And for such demeaning they be accursed of God, the which should be devout and meek intercessors to God, both for them that be alive, and for them that be dead, by whose merits and prayers, specially the welfare of all Christendom, might be preserved and increased, and all evil far put away from the people of God.

—^{p.} 89.

So that to the Author, brooding over this, it may also have been in like continual pain to his ‘young man . . . a Monk;’ animated with a fervent piety and deep spiritual aspirations; that to him, ‘a thought fell into my mind that I should pray our Lord God that he would vouchsafe to reveale and shew to me in some manner of wife, the state of the world that is to come and the condition of the souls that be past their bodies after this life; and then this openly known, I might the better vnderstand, what within short space as I supposed were to be dread and what I might hope after when I should pafs from this world to that world: and so by this to establish myself in the dread and love of God as long as I should live in this doubtful life.’¹

Thus the *Revelation*—with probably some of the self-illusion common to enthusiasts—is written in good faith on the Author’s

part, that by the terrors of the Purgatorial Journey, men might be awed into well-doing.

11. From the explanation of such words, as ‘fermorye’¹ and ‘colloke’² ‘fugytytuys,’³ it would appear that the work was specially intended for not so much the religious persons as the laity at large.

12. It is such a book as John Bunyan might have written, had he lived five centuries earlier, and been, as probably he would have become, a Monk. Only, that the Author intended no such pleasant allegory, setting forth the progress of Christian life; but the making manifest of those unfailing realities, of that inevitable doom that was coming upon all, except the irretrievably lost.

13. There is a three-fold thread in this *Gesta Purgatoris*. The natural story of the Ecstatic; the omniscient history of the Characters, much after the manner of the *Gesta Romanorum*; and the supernatural Construction of the invisible world on this side of Heaven, the peculiar product of the Author.

The unweaving of these three strands is not possible within our present limits.

(1.) The Trance of the sick novice is told with great vividness and circumstantiality.

(2.) The even-handed justice among the Characters is most notable. It scathes all, but not alike, from the king of England seated on horseback in burning armour ‘as it were as bright iron is when it is beaten with hammers and smiteth out fiery sparkles’⁴ ‘for the unrightful shedding of men’s blood and for adultery,’ and is further upbraided by devils ‘because he would be avenged on men that slew his venery, as hart and hind, buck and doe, and such other, which by the law of kind ought to be slain to every man, and therefore some of them he put to death or else cruelly would maim them;’ down to the poor man’s wife whom ‘gladly I beheld there in light pains.’⁵

Again, what courage has the Author, when remarking upon the few priests he saw in Purgatory, he adds “Truly then I thought to myself that full few priests were there found, of the great number that is of them in all the world that had deserved pains after their death, for breaking their chastity. And to this it was so answered, ‘Wherefore it is no doubt that the great multitude of them be utterly damned.’”⁶ In like manner: through all degrees of the Hierarchy. Those who flourished in prosperitie in the Spirituality being grieved in a more special bitterness of pains aboue other.⁷

(3.) What then is the plan of this minor English Dante?

The construction of this Purgatory is circular and on a plain. Heaven is conceived as the Centre, surrounded like rings, by ‘fields’ of pleasure or pain. The vast Circumference is the Death point in Human Life. So the Soul is represented as going

¹ p. 25.

² p. 28.

³ p. 84.

⁴ p. 85.

⁵ p. 72.

⁶ p. 82.

⁷ p. 38.

inward and yet more inward, as it were along a radius,—across the three ‘fields’ of Pains, then the ‘field’ of Paradise to the gate of Heaven. The Narration sometimes looks backward : but the Characters described as met with, will be seen under each Place of Pains on p. 2.

The principle of Purgatory is thus given :

Full seldom it is in these days in which almost all conditions of all men [are] gone out of kind, for the pure simplicity and innocentness of the very Church of God, that any man living in this life keepeth or recovereth fully the equity and purity of the holy Gospell, the which till a man fulfill he may not dwell in heavenly places, neither shall rest in the Mount and Hill of Paradise of joy and bliss. Wherefore whatsoever thing of sin and uncleanness, contrary to equity and righteousness, cleaveth and resteth on the Souls that pass hence out of this world it shall be purged in another world and so by their penance the way and path of a joyful resting shall be shewed to them that be purged and cleansed and so then in places of rest, the entring of heaven and everlasting bliss full largely shall be opened to those souls for the perfect desire that they shall haue there to see God.

Soothly this only must be taken of those sins which by their light quality or else by confession and satisfaction done for them be granted of God to be changed and counted among venial sins. For as touching those sins that be deadly and were not in this world by the remedy of confession and penance made light and venial, it is without doubt that a man shall be so presented in his judgement in the world that is to come as he is found in his living when he passeth out of this world.¹

The Progression of Purgatory is represented on this wise.

Furthermore this general condition of all folk that die I knew there openly. That all people the which be ordained to perceive rest and bliss before the day of doom had evermore from the first hour of their death their pains less and less : but if it were so, that any of them had left to other that had lived after, by evil example, occasion of sin the which righteously they might know it them that did so before, and while they did no satisfaction to God for it before their death, whereby such occasion of sinning left to other should have been forgiven them : also they that grievously offended by the which they deserved everlasting damnation ;—began to go from full bitter pains to worse ; and so by succeeding of their pains dayly, their torments busily increasing, that every day following is more grievous to them than was the day before.²

This however is varied in individual cases, by the presence or absence of hope.

Soothly there is no thing so grievous to them that be in pains as the uncertainty of their deliverance and also there is no thing that so much as swageth the pains and sorrows of others, as doth a very hope and faithful trust, the which they knew, and have by our Lord's mercy to be delivered.³

From the Darkness, the Horror, and the Agony we gladly turn towards Paradise. It is our Author's counterpart to Bunyan's ‘Land of Beulah.’ In his rapturous welcome of it, no less than the absence of any sympathy on his part with the Suffering he had witnessed, we trace the true piety of the Author. A man to whom ‘the melody of Singing Lauds to God’ amid the ‘Mansions of the Blessed’ was inestimably joyous, was himself ‘not far from the Kingdom of Heaven.’ Whatever criticism we may bestow upon the conception and execution of the *Revelation* : we cannot but believe the Author to have been a spiritual-minded Man, doing what, in that dark Age, he thought to be a Christian work.

The transition is gradual.

And as we went farther, there began to appear a little and a little, more and more, a full faire light unto us, and withal break out a full pleasant sweet

¹ p. 72.

² p. 70.

³ p. 78.

savour. And anon after we came to a field the which was full of all manner of fair and pleasant flowers that gave to us an incredible and inestimable comfort of joy and pleasure. Soothly in this field we saw and found infinite thousands of Souls fall jocund and merry in a full sweet rest after their penance and after their purgation. And them that we found first in the beginning of that field were not very bright neither well shining. Notwithstanding they had no spot of blackness or any uncleanness on them as it seemed, save this, as I said before, they were not very bright shining white.¹

And as we went more inward and farther into that joyful place of paradise we had evermore a clear light and felt a sweeter savour and those that we found and saw there were whiter and more glad than were other that we saw before. And whereto should I tary here now to number those persons and their merits whom I saw there, that I knew sometime before in the world, and those also that I knew not before. For all that were there in that place, were ordained to be the citizens of the high and everlasting Jerusalem; and all had past the strife and battle of this world, and were victors of devils; and so lightly they went through all pains, as they were less cumbered and held by wretched living and worldly vices.²

Then comes the most striking Vision of our Lord's Passion.
After which the Journey continues.

Truly I followed evermore my duke and leadsman Saint Nicholas, that went forth farther and farther, repleated now with great joy among the full bright and light mansions of blessed souls. And the whiteness of them that were here in this place and the sweatness of savour and also the melody of singing lauds to God were inestimable and scarcely to man's understanding credible.³

At last, the Gate of Heaven comes in sight.

At the last we saw afar a full glorious wall of Crystal whose height no man might see and length no man might consider. And when we came thither I saw withinforth a full fair bright shining gate and it stood open, save [that] it was signed and laid over with a Cross. Truly thither came flockmell the multitude of those blessed souls that were next to it, and would come in at that fair gate. The Cross was set in the midst of that gate and now it was lift up on high and so gave to them that came thither an open and a free entring and so shut other out that would have come in, afterward it was let down again, and so withheld. . . . But what brightness and clearness of light was there withinforth all about let no man ask nor seek of me for I cannot only not tell it by word but also I cannot remember it in mind. . . . And withinforth nothing I might see but light and the wall of crystal through which we came. And also from the ground up to the top of that wall were steps ordered and disposed fair and marvellously, by which the joyful company that was come in at theforesaid gate gladly ascended up. At the last as I looked up higher I saw in a Throne of Joy sitting our Lord and Saviour Jesus Christ in likeness of a man. And about him as it seemed to me were a five hundred souls which late had stied up to that glorious Throne, and so they came to our Lord and worshipped him and thanked him, for his great mercy and grace showed and done to them.

And some were seen on the upper parts of the wall as they had walked hither and thither.⁴

That was all he saw. He knows it was not the 'high heavens of heavens.' It was but the Gate of Heaven. It filled him with ineffable joy. But the time of his return had come. St. Nicholas turns him back, saying "Now thou must go again to thyself and to thine, and to the world's fighting. Truly thou shalt have and perceive the joys that thou hast seen and much more; if thou continue and preferevere in the dread of God." And when he had said this to me he brought me forth through the same gate that we came in, wherefore full heavy and forry was I and more than a man may suppose, for well I knew that I must

1 p. 98.

2 p. 104.

3 p. 106.

4 p. 107.

turn again, from that heavenly bliss to this world's wretchedness."¹

14. We have now a touch, which rivals even Bunyan's famous look through the gates of the Celestial City.

The Monk, sad to the heart, is without the Gate, with his back upon it and the Crystall Wall. "And while the Holy Confessor Saint Nicholas on this wise spake yet with me : suddenly I heard there a solemn Peal and a ringing of a marvelous sweetnes, and as all the bells in the world or whatsoever is of sounding had been rung together at once. Truly in this peal and ringing break out also a marvellous sweetnes ; a variant meddling of melody founded withall. And I wot not whether the greatness of melody, or the sweetnes of the sounding of bells were more to be wondered at. And to so great a noife I took good heed and full greatly my mind was suspended to hear it. Soothly anon as that great and marvelous sounding and noise was ceased ; suddenly I saw myself departed from the sweat fellowship of my duke and leader Saint Nicholas. Then was I returned to myself again."²

That Solemn Peal and marvellously Sweet ringing of the Bells ringing in the Easter morn of Heaven, so graphically described that we seem to hear them, is a crowning invention in the Vision.

15. Thus imperfectly we have introduced the Reader to the unique printed book and to its contents. A full analysis of the text we must leave to others : merely suggesting *inter alia*, we were going to say, its comparative Mythology : at all events its comparison with other works in the cycle of Pugatorial literature. As but to mention but a few. The visit to Purgatory of DRITHELM in 696 as recorded by Bede,³ or according to Roger de Wendover DRICHTHELM in 699 :⁴ of the Emperor CHARLES⁵ in 885 : of the Knight OWEN who visited the purgatory of St. Patrick in 1153 :⁶ of TURCHILL the labourer 'of Tunstel in the bishopric of London' in 1206.⁷ With these to compare *The Visions of Tundale*,⁸ and Robert de Brune's *Handlyng Synne*:⁹ and the like.

We, for our part, have had good hap ; if we have shown, that beneath an uncouth text there is a direct diction and power both of Mind and Soul : that there is much that is true but simply distorted ; with much that is ludicrous and purely false : and that in all, undeniably, the best of motives and aspirations. With the infinitely greater advantages of the present day : how many of us would be inferior, man for man, to that unknown Monk, who, seven centuries ago, dreamt or imagined that he saw 'A marvellous Revelation shewed by Almighty God ;' and wrote it down for the instruction, warning, and comfort of his fellow-Englishmen.

¹ p. 100.

² p. 110.

⁷ *Idem.* ii. 221-235.

³ *Eccles. Hist.* Bk. v. c. 12. pp.

⁸ Ed. by W. B. D. D. Turnbull.

253-8. Ed. 1847.

Edinburgh 1843.

⁴ *Flowers of History*, i. 120-124.

⁹ Ed. by F. J. Furnival, M.A.

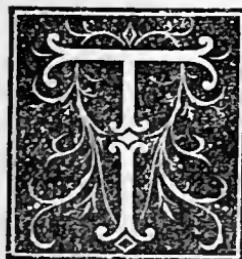
Ed. 1849.

London 1862.

⁵ *Idem.* i. 217.

⁶ *Idem.* ii. 510-521.

I The prologue of this reuelacion.



He reuelacion that foloweth here in this boke tretyth how a certeyn deuowt person the wiche was a monke in the abbey of Euihamme was rapte in spirite by the wille of god and ladde by the hand of feint Nycholas the space of. ii. days and. ii. nyghtes to see and knowe the peynys of purgatorye and the iowys of paradyse and in what state the fowlis ware that ware in purgatorye and also in paradyse. Sothly in bothe this placis he sawe and knewe many persons bothe men and women the whiche he knewe welle before when they lyuyd in thys world and spake with hem there mowthe to mowith in bothe the placys as he founde hem as hit folowth wele astir in this boke. This reuelacion was not shewed to hym only for hym butte also for the confort and profetyng of all cristyn pepulle that none man shuld dowte or mystruste of another life and world the whiche euery man and woman moste go to and lyke as they deserue here in this world by here lyuyng so there to be rewardyd. And as for the trowthe of this reuelacyon no man nother woman ought to dowte in any wise. for and a man wele rede and vndirstonde the begynnnyng with the ending he shalle so largely see hit approuyd in grete myraclis by almyghty god shewyd vnto the same person that fame tyme that alle resons and mocions of insydelite the whicherisith often tymes of manns sensualite shalle vtwardly be excludyd and quenchid and gretely shalle cause alle crysten pepulle that herith hit to drede god and loue hym and also to preyse

hym in hys werkys. for seche another reuelacion and so opyn y trowe was neuer shewid in this lond ne in no other that we rede of.

C Here endyfth this prologge.

C Here begynne the chapitres of this reuelacion.

C Howe this monke fyl in to a fore and greuys
sekenes and gaue hym to confession and prayur
and compunction of teeris——Chapitur I [p. 19]
C Howe he laye also prostrate in the chaptur
howse as though he had ben dedde——ij [p. 21]
C Howe the fegure of oure lordys crosse that he
worshipte was fonde blody——iii [p. 22]
C How he was comme ageyne to him selfe iiiii [p. 23]
C Howe he sought aftyr hys staffe and his shewys
and how deuoutly he worshipte the crosse——v [p. 24]
C Howe he told to a brother that he louyd wele
a part of seche thynges as he had seyne——vi [p. 26]
C Howe he was defird of his bretheren to ete
sumwhat aftyr so longe a faste——vii [p. 27]
C Howe he told to ii of his confessours a part of
thoes things that he had seyne——viii [p. 28]
C what was his peticion specially and howe a
certeyn person apperyth to hym——ix [p. 28]
C Howe he was warnyd in his slepe to worshippe
the crosse of owre lorde——x [p. 30]
C How the same crosse bledd don to hym at the
ryght syde and at the right foote and of the
ij. lyghtys——xi [p. 31]
C Howe he came yn to chaptur howse and toke
dysciplynys and how he was rapte——xii [p. 32]
C how he felte hym selfe here rapte fyrst——xiii [p. 33]
C how he folowd hys ledet sent Nycholas when
he was rapte——xiiij [p. 35]
C how fent Nycholas broughte hym to the fyrste
place of purgatorie——xv [p. 36]
C Of the grete diuersyte of peynys yat he saw-xvi [p. 39]

¶ Of the secunde place of peynys in purgatory xvij [p. 40]

¶ How sent Margaret delyuerd a fowle of a synulle woman fro the deuyllys xvij [p. 42]

¶ Of a goldefmyth that was fauyd by sent Ny-
cholas xix [p. 46]

¶ How thys monke know there fyrt that sent
nycholas was hys leder xx [p. 48]

¶ How the same goldefsmith tolde the monke in
purgatorye how he dyde sodenly and was fauyd xxi [p. 48]

¶ How the goldefmyth tolde the monke a re-
medye agenst soden deth xxij [p. 51]

¶ How the sone of this goldefmyth tolde the
monke aftyr he was commine to hym selfe ageyne
that hys fadry had apperyd. iii. to hys moder aftyr
hys deth xxijj [p. 54]

¶ Of the thirde place of peynys in purgat-
orie xxiiii [p. 56]

¶ Of the fowle vyce and synne of sodemytis xxv [p. 58]

¶ Of a doctour a lawe that was a fodemyte xxv[j] [p. 60]

¶ Of thoes persons that this monke fawe and
spake within the first place of peynys and first
with a prior xxvii [p. 65]

¶ Of an ancles that he fawe and knewe in the
same place xxviii [p. 69]

¶ Of a certen bisshoppe there also xxix [p. 70]

¶ Of a certen woman a pore manrys wyf xxx [p. 71]

¶ Of relygyous men what peynys they sofryd for
dyuers certen fawtys xxxi [p. 73]

¶ Of a certen knight that brake a vowe xxxii [p. 74]

¶ Of a nothir knight xxxiii [p. 75]

¶ Of thoes persons that he fawe in the ii placys
of peynys xxxiij [p. 76]

¶ Of thre bysshoppis that were there xxxv [p. 77]

¶ Of an archbisshoppe of canturbery xxxvi [p. 79]

¶ A certen descripcion that the monke made
of dyuers kyndys of synful peple and of her
peynys xxxvii [p. 82]

¶ Of poysynners that he fawe xxxviii [p. 83]

¶ Of vferers also—	xxxix	[p. 84]
¶ Of fugytyuys of relygyon—	xl	[p. 84]
¶ Of a certen kynge of Englonde—	xli	[p. 84]
¶ Of a b[i]ffshoppe that was in peynys of purgatorye and yette god shewed for hym myracles in thys world—	xlii	[p. 86]
¶ Of a certen abbot—	xliii	[p. 87]
¶ Of an abbasse also—	xliiii	[p. 91]
¶ Of two nonnys that were lepurs—	xlv	[p. 92]
¶ Of a knight that offendyd in symonye—	xlvi	[p. 93]
¶ Of a monke a fextenne—	xlvii	[p. 95]
¶ Of a clerke that leuyd holylye—	xlviii	[p. 97]
¶ Of paradyse and of the multitude of pepulle that he fownde there—	xlix	[p. 98]
¶ Howe he fawe a certen abboth there—	l	[p. 99]
¶ Of a certen Priour that lyuyd deuoutely and dyde holylye—	li	[p. 101]
¶ Of a certen yong monke of hys—	lii	[p. 103]
¶ Of a certen worshipful priste—	liii	[p. 104]
¶ Howe owre lordys passion was reprefentyd amonge the holy sowlys that ware in paradyse	liii	[p. 105]
¶ Of the entryng at the gate of paradyse and of the ioye that apperyd wythinforthe—	lv	[p. 107]
¶ Howe this monke came agayne throwe the gate of paradyse—	lvii	[p. 109]
¶ Of the fwete melodye of bellys that he herd in paradyse and how he came to him selfe agayne—	lvii	[p. 110]
¶ Approfe how this reuelacyon is of god and moste nedys be trewe for the grete myraclys that god shewyd on hym that same tyme—	lviii	[p. 111]

¶ **Expliciunt capitula.**

CHere begynnith a meruelous reuelacion that was schewyd of almyghty god by sent Nycholas to a monke of Euyshamme yn the days of kyng Richard the fyrst And the yere of owe lord. **M**
C. Lxxxvi. **C**a primum.



N a Monasterye callyd Euysshham there was a certen yong man turnyd wyth feythfull deuocyon fro thys worldys vanyte to the lyfe of a Monke the whiche abowte the begynnyng of hys conuersion sylle yn to a grete and a greuys sekenes and by the space of. xv. monthys was fore labouryd with gret febulnes and wekenes of body. Also hys stomake abhortyd so gretly mete and drynke that sum tyme by the space of. ix. days or more he myght resceyue noo thyng but a lytyl warme watyr. And what sum euer thyng of leche crafte or fefyke any manne dedde to hym for hys conforte or hys amende-
ment noo thyng hym helpyd but al turnyd contrarye Therfore he lay feke yn his bedde gretly destitute of bodely strenght. so that he myght not moue hym selfe fro one place to another butte by helpe of seruauntes. Alsoo yn thre the laste monethys of hys sekenesse he was more forer dyseasyd and feblyd than euer he was before. Neuerthelesse than commyng on the feste of estur. sodenly he beganne sum what to amende yn hys bodely myghtys and with hys staffe walkyd aboue the fermorye. Sothly on thes euyn of scherethurdaye in the whiche nyght the office and seruice of owr lord ihesu cryste ys tradicion and passion was solenly songe wyth gret feydh. he wente wyth hys staffe to the chyrche wyth his bretheren the whiche by cause of sekenesse rested hem also with hym in the fermorie were the couent nyghtly seruice and laudes offerd vppe

to our lord And there by the respecte of heuynly grace
 so grete conpunction and swetenes he refcuyed that
 hys holy deuocion excedyd mesure. Wherfore he
 myght not conteyne hym fro wepyng and laudynge god
 fro mydnyght tyl sex of the belle yn the mornynge.
 what for remembryng wyth worshippe and ioye the
 merceis of owre lord. the whiche had doon for man-
 kynde. And also remembryng wyth fore wepyng hys
 offendycys and synnys doon by fore tyme. And the
 hurte and the state of hys present imperfeccyon. And
 abowte sex the belle yn the mornynge he made to be
 called to hym. ii. of his bretheren one after a nothyr.
 whiche hadd powr to here confessyons and gyue to
 penitentes absolucion and to them bothe made purely
 and holy as mekylle as he cowde hys confession of al
 hys synnys and of the leſt offence of hys religion or of the
 commawndementys of god and wyth grete contricion
 of herte and effusion of terys desired hys absolucion
 and had hyt Than on of them askyd hym why he
 forowde and wepte so imoderately for al they had
 went yat he schulde fele hym selfe sone to passe owte
 of this worlde. Than he seyde he felte hym selfe no
 thyng fo Sothly than he tolde to his brother yat dili-
 gently enquiryde this of hym and seyde Sir ye schal
 vndyrſtonde and know that thys laste night whenne we
 were to gedyr in chaptur howſe. y refcuyyd so grete
 swetenesse of herte and gladnesse of fowle. that onne-
 this y myghte hoolde or bere my ſelfe. He askyd also
 and hyt were by the religyon that the priowrs ſhuld
 geue that nyght to the bretheren dyscyplynys in hooly
 vefture and aubys. And whenne he herd hym en-
 quyre this he hadde wente that he had feyd hyt of
 grete febulnesse of his hedde. or by alyenacion of hys
 mynde. the whiche perauenture he hadde falle in by
 his infirmyte and immoderate weping or fastyng howe
 be hit that he with hym had meruailous wiſdam and
 diſcrecion al the tyme of hys fekenesse. wherfore he
 commendyd hym to our lord no thing els enquyring of
 hym and fo went his weye The feke brother ſpendyd

al that daye in laudying and presyng god And the next night folowing after he hadde slepte a lityll while rose vp of his bed And when the chaptur was ronge as the tyme requyred to calle the couent to matens. he went than to chirche as he did the daye before Sothely how he behauyd hym thenne in the chirche. and whan he went thens hit shalle be schewyd in his wordys foloyng

Cowre he laye prostrate al his body in the chaptur houres as he had be dedde. **C**Ca ii

On the morow nexte foloyng that ys good fredaye whenne the couent rose to cum to chirche to feye prime. as they ede afore the chaptur hous they sawe the fame feke brother lye prostrate and bare foote before the abbottis sete hois face was flate to the ground as though he shuld by the ordyr aske mercy of euery presydent. Than the bretheren seyng this meruelyd and rane thedir and willing to take hym vp. they founde hym as a man lyfeles without any mocyon of any membre of his body. Trewly his yes ware falle doun depe into his heed and tho yes and nose of him ware blody or as a manne had ouyr leyde hem withmekyl bloode. wherfore they seyde alle that he was dede. His feete ware ful coolde but in the remuande of his body was found a lytyl warmenes No mouing of his pypys might be knownen long tyme And at the last onnethis bit was perfeyuyd in him a litill thynne breth and amouyng of his herte. Thenne they weshid his heedde breste handys and feete with colde watyr And than first they sawe al hys body a lityl to tremyl and quake. but anon he sesyd and was infensybulle So long tyme they musyd and dowtyd what they might do to hym. whyle they sawe hym not verily dedde. nothyr any thing amendyng. At the last by conselle they had him to his bedde and there to be kepte with grete attendans of kepers.

C Of the blody figure of the crosse.

C Ca iii



He mene whyle the bretheren merueled and wondred on suche a soden happe and beyng of the feke brother and more they wondrid. howe hyt happyd. and yn what wyse wythowte any helpe he myght comme thedyr to that place. where the couent was Sothely othyr thynghys that now foloyn the whyche y fchal telle of. wythowte any comparfone ben more to be dred feryd and worshippte than any thyngh aboue seyd. They herde anone aftyr and that not wythowte grete meruelle. that the fygure of owre lordys body affyxed on a crosse whyche fygure and crosse. yerly ys wonete ful deuowtely to be kyffyd and worshippte of the couent yn remembrance of owre lordys passion was founde fresh bledyng and newe abowte the place of the grete wounde yn the ryght syde and also at the ryght foote. Trewly afore lente the sextense of the chyrche. had let done the same crosse to the ground and so tyl good fredaye they hadd lefste hyt betwyxe the auter and the walle. And for a more wondyr the staffe and schewys of the same feke brothyr ware fondyn by the same place Sothely than all the brethirne came to gedyr in to the chaptur hows gretly astonyd apon these thynghys that befylle. and auysement takyn alle that were there wyth grete contricion of herte toke discyplynys of roddys and lyng prostrate yn the chirche seyden wepyngly the .vii. salmlys of penanse. for to gete owre lordys mercye. Trewly thys feke brother all yat daye whichie was gode freday with the nyght fologying and the nexte day aftyr all mooste tyl the sonne sette. contynewde yn one state. Also the bretheren wyth streng[t]hi of handys opynde hys mowth and caste yn hyt iustlys of dyuers spycys and herbis for hys releuyng. but anone after he wente owte ageyne. what somme euer was putte in to hys mowthe as though hys throte hadde ben stopped. Emplasters alsoo to his breste and armys

they bonde but alle was vayne. They prickyd with neldys and scrapyd the folys of hys fete. but no thyng myght be perceyuyd in hym of a luyys manne. saue a lityll rednes of chekys and a litol warmenes of body. The colowre of hys face oftyn tymes was chaunged to ashis and ageyne meruayloufly the colowre of hys face was reuyuyd and welle shewyd. Alsoo they made a grete horne to be blowyn there but no thyng hit botyd.

C Howe he came ageyn to hym self on *estur euyn* abowte compleyn tyme. Ca iiiii

 Henne on the morowe that ys estur euyn and the same owre that the couent came to gedyr to the collacion and to compleinne the briys of hys ye lyddys beganne firste a lytil to moue and so they semyd as they hadde ben sode in boylyng watyr. And atte last there came don fro hys yes on hys chekys a yellowe humour of watyr in manere of terys. Thanne they that were wyth hym feyng thys. called anone for the bretheren. supposyng that he shuld haue sone passed fro thys world. They sawe also a lytyl afore thys tyme hys lyppys a lytyl to moue with his chekys compressyd as he had resceyued or swelowde sum swete thing fallyn in to hys mowth. And after that a flowyng owte of terys as hyt is seyd here before. Alsoo he was seyn often and many diuers tymys sykyng alow in his breste as a manne slepyng had wepte. And anone after as hit semyd he reuoluyd certeyn wordys benethe in hys throte butte he myght not speke them owte saue onely in a voyce onethys audybble and noo thyng intelligibille. Sothely thanne hys spyrte beganne a lytyll and a lytill to come ageyne and these wordys and voyce he first sownyd that might be vndyrstond. *O sancta Maria O sancta Maria:* And agayne *O my lady sancta Maria* *O my lady sancta Maria* I shalle seye tho wordys as I herde theym noo thyng addyng thereto *O he feyde my*

lady *Sancta Maria*. These wordes often tymys he rehersed. For what synne he feyde lese y sooo grete ioye. And agayne he feyde my Lady *Sancta Maria*. wher shalle I recouere so grete ioye that y lese nowe. These thynge and many other often tymes he rehersed / yet as a man ware a slepe and hys thyres euer clofyd / the whiche I wote not of what grete ioye he forowde and wepte hym selfe departyd fro Sothely astyrward sodenly lyke as a man had awaked fro a grete slepe. he lyfte vppe hys hed and fulbitterly beganne to wepe and with rennyng terys forofullly sobbyd as wepyng doth and ioynynge his handys and fyngers to gedur reysid him self and fate vp Then he put downe his hed in his handys on his kneys And as he beganne afore ful lamentably to wayle and forowe so sesyd not long tyme astyr Thanne one of his bretheren that was with hym askyd what caufyd hym so fore to wepe and howe he felte hym selfe. Than he restid a litil while and at the laste softly feyde to hym wele wele and verely wele y was hedir to/ but now euyl and verely euyl y ani and sele my selfe And ageyne more grettur he wepte and forowd than he dyd bifore And by cause that hit ys ouer longe and also as impossible to remembre al thyng that he feyde than and howmekil he wepte we leue nowe and purpose to drawe shortly to gedir tho thingys whiches we herde hym telle of in gret contricion of herte and of mynde astyrward that he was fully comme to hym selfe ageyne.

C Howe he sought after his shewis and how reverently he worshipt the crosse.



Othly amonge his lamentacions and sykynge that the had he asayde with gret strenght onys or twies or thries to opene his yes that were closid and atte last they opened. Thanne he beganne with bothe his handys al aboute to seche astyr his slasse that he

lefte in the chirce And whanne hyt kowd not be
 fownde he seyd. Sechith here owre staffe and take
 owr showys by the piller and goe we ageyne in to the
 fermorye. A fermorye among religious men is called
 a place or an howse ordende to kepe feke brethren.
 Thanne whanne hit was feyde of some of his brethren.
 behoolde brother nowe and see yow in the fermorye and
 set in your bedde and loe yowre staffe and showys byn
 here redy. Thanne he seyd O howe came we hedyr
 and whanne. were not we ryght nowe in the chirche
 to gedyr at matens. Thanne his brethren told hym
 that he had be there now ii dayes and to morowe wilbe
 estur daye And whanne he herd this. more grettyr he
 beganne to wepe and seyd. O shuld we not brethren
 haue worshypte on good freday owre lordys crosse
 And yet we haue not in comonne worshypte hit
 Thenne whenne he herd of his brethren. that owre
 lordys crosse was worshypte the day before. and he
 might not be cause of fekenes. he seyde to hem.
 Aftyr that I came into the chirche y felte no disese
 But y praye yow that y may go to worship the
 crosse. Thanne ther was brought to hym a crosse of
 seluyr the whiche reuerently he clyppyd to hym. and
 with coffis and terys watryd the fete of the crosse.
 and vnto the tedusnes of some stondyng by/ he
 thankyd owr lord and redeemer and the fadyr and the
 holy gooste for innumerabulle benefetis. of the whyche
 he rehersyd mony synglerly. for hym selfe and vnyuersally
 for al holy chirche. and also for al degreys and con-
 dycyons of alle crystyn pepulle and more attente for
 hys enmyes. yef any there ware or for the enmyes of hys
 frendys he made meruailous prayers and obsecracyons.
 And as y suppose xxx tymes or more he inclynde hys
 hede doone to the fete of the crosse with terys and
 sobbyng that often tymes his voyce sesid of prayng
 Thoes wordys the whiche he made in his supplicacions
 ware so redy and prompte and also repletyd with grete
 refon and hyenesse of witte that hit femyd rathir he redde
 hem thanne seyde hem. Ho is sweete seyng steryd

mony than that herd hym to weping and deuocyon and euer while we remembre them causyn vs to haue a grete inwarde cumpuncyon. and also loue and deuocyon to our lord to our bretheren and to alle men And of the grete humylyte and goodnes of oure redemer. he put betwene certen grete thingis at euery synguler shorte prayer.

C Nowe he told to one of his bretheren that he louyd famylarly suche thingys as he had seyn.

C vi

He mene while as the tyme requyryd. hit range to the collacyon and the bretheren the whiche had brought to him the crosse went thense And thenne he feyde. Nowe y knowe veryly that this is the holy tyme of estur. And for what cause he feyde so. hit shalbe declaryd aftyrward. Trewely than bode with hym a certeyn brother that louyd hym famylarly in holy purpose of relygyon and mouyd hym sum what by a wyse and a meke instans yet beyng holde in a certeyn stupour and wondyr of mynde of suche thinges that he had feyne. bothe of tho thinges the whiche befyll him afore yat he was rapte / and of tho thinges that he had feyn fpiritually in anothir world in al placis And as y haue feyde or may fey. synglerly and particularly he tolde and remembred mony thynges the whiche the forseid brother that herde him bare hem al in his herte. telling him also of tho thinges that he knewe opynly betyd him And so aftirward bi leyfer and gret dylygens lernyd and knewe an ordir of euery thing synglerly. more opynner and fullyor than he knewe afore. Neuertheles as for al thing that he sawe in foo longe space that is to feye ii dayes and ii nightys he wolde not telle to no man. And amonge in hys tellyng he made mencyon of some visyons but anon as he had begonne. sesid the proces of them And nothir yet for any prayur might be inducyd to telle any more ther of But nethir we at this tyme be sufficient to telle al thinges the

whiche sothely we knewe by his owne seyng that he had tolde before to a few persons of wytneſſe on whois deuocyonſ he had taken a ſpecyalle truſte. Nethir in any wife we may or can reuele and ſhewe ſo opynly the purpryte of his viſions nether by writing nether by telling as he coude and diſſide Alſo amouge other thinges he was aſkid and he hoped to ſcape his feknes or ſhulde leue any lengerin this bodely lyfe And then he ſeide I ſhal leue long ynow and of my feknes y am fully recoueryd.

Cow he was desired of his bretheren to take ſum mete after ſo longe a faste. **C**a vii

Han after this at euyn he was gretly desired to take ſome mete after ſo longe a faste And than he feyde Settith before vs the bred and a litil hony that was lefte the tothir tyme And whanne hit was fo done with a ful litil refection ther of he brake his faste Ande fo he bode waking in prayor and terys til the howre of night that they range to matens Sothely whan the bretheren roſe to matens he went with hem and as he had roſe with our lorde the whiche ſum tyme that fame howre roſe fro deth and lyfe And fo came to chirche not withowte ioyful merueling of them that fawe him and without fuſtentacion or helpe of any thing entrid into the quire and fo he did not a xi monthis before. And there in gret deuocyon and terys bode and contynewid til matens was doon and tyl the resurreccion of our lorde the whiche yerely in the fame chirche is wont to be ſhewid vvyſyblly and howe the angel apperid and ſpake to the wemen at the ſepulture of the victorioſe resurreccion of ther king and alſo that they ſhulde tel to his diſciplys his glo‐rious resurreccion and at the laſte til our lord apperyd to his welbelouyd mary mawdelen and named her maria in the figure of a gardner and til the mellys ware doone and had refceyuid the holy comyning of cristen men.

CHow he tolde to ii of his confessorys a parte
of suche thinges as he had seyne. **Ca viii**

After this nowe that he had rescveyued oure lordys precyous body ioyful and light he was and brought of his bretheren into the colloke the which ys a place where they may speke to geder and there copynily they came abowte hym desiring him to tel hem of feche thinges as besylle hym and as he had seyn for ther goostly edifyng and comfort For al they vndyrstode that herde his wordys the day before when he was fully cumme to him selfe and sawe his contynuall weping that by mony thinges grete thingis and meruelus had be shewde him. And whan they with grete instans askid him. he diffymylyd alle thing a lytyl while At the laste vnto his ii confesiorys to whom he was confess on shrethurday as hit is feyd afore to hem bothe separatly. he told thees thynges the whiche here after be digestyd and wreten with grete weping and syking the whiche sum tyme sesid him of his telling And sum things he told to hem bothe and sum things onely vnto the thoon / and sum othir: only to the tothir and that not without a consyderacion of a certen meke and a good auisement And this he gon to telle as hit now folowethe.

Cwhat was his petision specially and how a certen person apperyd to him in his slepe. **Ca ix**

SOthely he seyde whan y was laborid as ye sawe me with greuys and longe wekenes of body and euermore with herte and sowle y blesfyd our lorde and thankid him that he wolde white safe to chaste me on worthy in a fadyrly chastment And than al hope put

afide as for any recoueryng of bodey helth y began
 thaugh hit were slowly neuertheles y disposed me as y
 cowde and mighte to make me redy. how y might the
 sandy and lyghter scape the peynys and sorows of
 the world that is to cumme and how y might fynde the
 reste of euerlastyng life when y shuld be callid oute of
 my body. And when as y remembred these thinges
 after my power besely. than after a litil while past
 a thoughte fyl to my mynde that y shulde praye our
 lord god that he wolde white safe to reuele and shewe
 to me in some maner of wise. the state of the worlde
 that is to come and the condicion of the soulys that byn
 past her bodyes after this lyfe and thanne this opynly
 knownen y might the bettyr vndirstonde what within
 shorte space as y supposyd were to be dred. and what
 y might hope after whanne y shuld passe fro thys
 worlde to that worlde and so by this to stabylle my
 selfe in the drede and loue of god as long as I shuld
 leue in this dowlfule lyfe. And so on a certeyn night
 in the begynnyng of lente that ys laste past. apperyd
 to me in my slepe a certen worshipful person stondyng
 by me and seyng to me. O fone he seyde gret ys thy
 deuocyon in praying andmekyl is thy perseuerans
 wherfore thy contynual prayer and meke demening
 may not be onspedeful before the prefens and goodnes
 of god Neuertheles fro hens forth be of goode conforte
 and contynew deuoutly in prayur and for more strenght
 seche the helpe of prayers of some religious persons.
 and yef yow so do doutles you shalte knowe yat fone
 you shalte opteyne and gete thy petition Sothely than
 he named to me some persons and the namys of ther
 offices seyng this / Knowe wele that mekil yt wille the
 profete. yef yow maye haue the prayers of suche persons.
 the whiche the goodnes of god ys wonte right gladly
 to here. Sende also to the monastery of nonnys here
 by. that yow knowyst wele and namyd hit / befechyng
 hem to pray for the. Mekyl god is pleasid in her holy
 purpose and laudable conuerfacion. wherfore his good-
 nes gretly fauerth their willes and desires And whan

this was feyd to me. bothe the slepe that y was in and the person that spake to me went away. Then sodenly y wakyd and stedfastly kepte in mynde this vyfyon. and as fone as y might y desired the same persons to pray for me / not vtering to them the cause wherfore they shulde pray for me. Than vi wekis past. in the night that was nexte afore sherethursday as ye can remembre. whan y had taken of yow and of youre felowe discylynys in the chaptur hows. that ys to seye vi of yow and vi of him for that day. and v other for the sexte feriis of lente past. fro the whiche y was compellyd that tyme to absteyne by cause of fekenes so grete abundans of grace of terys and swetenesse of herte / y felte me repleteyd there in the resceyuyng of tho discylynys that y can not shewe it in telling by no wordys. wherfore the nexte day after hit was to me ful swete often tymes to wepe. And than the next nyght after grete sykynges beyng than the oure to ryse to matens y fylle in to a plefaunt slepe.

C Nowe he was warned in his slepe to wor-
shippe the crosse of oure lord. **C** Ca x



Othely than as y was a slepe y perceyued a voyce. but y wist not fro whens hyt came. seyng to me in this wyse. Arife vppe and goe in to the chapell. and to the awter that is dedifyed and halowd in the worshipe of seynte laurence and of alle martyres. And there behynd that awter yow shalte fynde a crosse and an ymage of thy redemer affixed to the same crosse. redemyng the world by hys deth. And that fame crosse. mekely and deuowtly go to and kys in remembraunce of thy fauyur and offir to hym with meke herte. a sacrifice of prayers knowyng wele. hit to be accept of god. and to the an holsum deuocion. in the whiche yow shalte ful abundantly delyte. Than after this y wakyd and with the bretheren y came to the chirche to

here matens And when the bretheren had begunne
 matens y mette with a fenyor that ye knowe wele in
 the chirche porch and was on of hem that y toke
 disciplinis in the night before Than whan y saw
 hym y made a signe to hym. to dyscyplyne me in lyke
 wyse ageyne as he dyd afore. And so lightlye we
 went bothe to gedyr into the chaptur howfe and with
 one assent gladly we came ageyne And there also
 mette with vs another fenyor in the same place where
 y mette the first. to whome y made alsoo a signe for to
 haue a disciplyne. And he beckid with his hand that
 y shulde tarye a lityl while. Thanne lefte y my bre-
 theren / that y came with to chirche / the whiche were
 fekelew fittyng a parte. and alone y wente forth to
 the awter that was notyd to me in my slepe And
 whenne y was nygh the awter y put of my showys
 and knelyd on my kneys apon the pament and ofte
 tymys inclyned my heed doon to the grownd And so
 went behynde the awter to feche the crosse that y herd
 of before Trewly y knew not afore in any wise by
 any mannys telling that any crosse was let doon there
 Neuertheles y founde hit as hit was tolde me before
 And anon y was resoluyd al into terys of deuocyon
 and lyng prostrate al my body ful deuowtly y worshipte
 that holy crosse seyng many deuout prayers And than
 after y cam knelyng on my kneys to the same crosse
 and astyr seyd lengur deuoute supplicacions and thank-
 ynges to god / kyssing oft tymes the fete of the crucy-
 fyxe / and besily with the terys of my nyse watrid hem.

C Howe he sawe the right side of the erucifire
 bledyng don to him and the right fote also and
 of the .ii. lightys that apperid there. C xi



He mene while as y lift vppe my nyse that
 were fore of weping to the face of the
 crucifyxe y felte fome dropys fallyng don
 to me I putte ther to my fyngerys and y
 wele perceyued and knewe by the rednes

that hit was blode Also y behylde the right syde of the ymage of oure lordis body and hit wellid oute of blode as a mannys flesh is wont to blede: whenne hit is cuppid. Trewly the place that y sawe this in was derke. for hyt was behynde the auter aboute mydnighte. But I sawe there ii lyghtis shynynge at bothe the sydes of the crosse. as hit had be ii tapers wele brenning I lookyd fro whens that light shulde cumme and y cowde see no place fro whens hit came. Trewly than y toke in my hopynne hand: y wote nere how mony dropis of that precious blode and there with diligently y anoynid my nyse. my neris and my nose thrillys And at the laste y put one drope of yat blesfyd blode in to my lippys and of the grete desyre and deuocyon of myne herte. y swelowd hyt doone And whether y offendyd god in that poynt or no y wote nere The remnand ther of y hild in my hand purposyng to haue kept hit. Also y behilde and sawe the right fote of the fame crucifiye blode Sothely yesterday whan y was restoryd to my selfe ageyne and founde no thing of that precious blode in my handys. sore and gretly y forowde and euer shal for the losse of so grete and precious trefowre.

C Nowe he came in to the chaptur howse and toke discyplynys and how he was there rauesh.

Ca xii



Orthermore to satissye yow y shalle nowe telle of other thynges. The. ii. lyghtes that y sawe shynynge abowte the crucyfyxe a fore seyde. sodenly paste thens. to the sowthe parte of the awter. Thanne y that was knelyng in the north side of the auter: at the right side of the crucyfyxe feyng hit paste and gon to the tother side folowd after hopyng that y shulde see there sum spirituall thynge. And whan y came thedir y herde the fowne of a voyce behynde me of the same

old fadyr that y mette with last before in the chirch porch of whom y desyred to be dyscyplyned and he bade me tary a litol while Than lefte y alle that y fawe there andy [know] not howe nether in what wise anoon y came in to the chaptur howse And whan y had seyd my *confiteor* as the vse ys. and he had prayde for me and assoyled me with this benefon. *In nomine patris et filii et spiritus sancti amen.* he gaue me dyscyplynys vi. tymes as he didde afore Often tymes y desired him that y might reherfe my confessyon and to take dyscyplynys of hym. for at euery stroke that he gaue me in the stydde of forowe and peyne. they were turnid to me. an inestymable and incredibulle swetenes of ioyfull conforte. But he wold geue me no more and so y rose vppe. Sothely thanne he went in his albys and fate done in the abbotis sete. that was there in the chaptur hows: And thanne y came and lay prostrate before hym. askyng my *veny* and rehersyd ageyne my *Confiteor* etc. and he seyde ouer me *Miserereatur tui omnipotens deus* etc. and so assoyled me ageyne wyth thys blesсыng *In nomine patris et filii et spiritus sancti* And whenne he had answarde *Amen* Anoon ther came to me a certeyne worshipful fadyr a senyor that had a face and a chere as an angelle. clothid in white brightyr and whittir thanne the snowe: The heere of his hedd was whore and his stature of medy heyth. He toke me vppe and seyde allonly to me these wordys. Folowe yow me. Trewly than he hylde me by the right hand so sewerly as softly and so clippid my hand in hys.

¶ Now he felte hym selfe here first rapte.
¶ Ca xiii



Ere y felte my selfe syrst rapte in spyryte.
Than hys brother that was hys confessor
to whome he tolde alle these thynges
afrore seyde askyd hym and seyde And
trowiste yet brother that y or the tother

senyor gaue discylynis yat night as thou seyste. or
 went in to the chaptur howse in albys Than he won-
 drede at his asking and seyde. Knowe not ye that
 this ys growth that y haue to yow here seyde Than
 seyde hys confessor ageyne. in no wyse ther was no
 seche thynges done of vs nether myght be done. for
 the ordyr wil not that we shuld haue gone that tyme
 of the night in to the chaptur howse to geue discy-
 lynys Than he seyd to hym: Dowtheles y had went
 hether to. that tho discylynys and other thynges had
 be done of yow to me Ful wele y knowe withowtyn
 dowte. that y rescayued thoes discylynys aboue re-
 herfyd in the chaptur howse : of men that shewed yowr
 persons and liknes wakyngly and bodely and wyth hole
 mynde for y felte and herde the strokys of hem and
 also y wele vndyrstode and dyscernyd the voyce of
 them that prayde for me and affoyled me : as y shulde
 haue knowe of you bothe Trewly the first night when
 y went owte of the chaptur hows y thought to haue
 byddyn ther in the same place tyl the mornynge in the
 grete gladnes of herte and deuocyon that y had res-
 cayued there but y was sum what troubulde and dis-
 esyd by the noyse of the couent when they went
 oute of the chirche after matens And leſt y shulde
 haue ben reproynd of presumpcion / yef y had taride
 there al night y wente with oure bretheren home to
 oure bedde And whenne y went out of the chaptur
 hows y mette with brother marten And that night
 bode y waking in grete lightnesse of sowle / tyl matens
 of the next nyghte Thanne the next night after when
 y was at matens aboute the begynnyng of the thirde
 nocturne y was callid fro the awter where as y was
 praying with a fowne made lyke as a man hadde
 smytte the stony pament wyth his fote and so went in
 to the chaptur howse. Alsoo hyt was the same owre /
 in the whiche the laste nyghte. at the laste tyme we
 went thedyr for the same cause. And alle other thynges
 lyke as y haue told yow befylle me. Thys onely y
 canne not remembre in any wife howe y came at the

laste tyme fro the chapel that y was inne to the chaptur hows. For withowte a staffe y myght not goe thedyr: and abowte the facrarey of the same auter y knowe wele y left my selfe And howe y paste ouer the waye that lyth betwene the chaptur hows. and the place that y was in. and also the lettynges of gricis and other obstaclis iiiii or v y can not remembre For when y was cumme to my selfe ageyne. thoes thinges the whiche y had experiens of bodely about the awter and the crosse. ware so fressh in my mynde that I wende y had be founde rather there than in the chaptur howse And this he tolde of tho thingis aboue rehersid.

¶ Adigression.

¶ How as touching tho persons of whom he was brought in to the chaptur hous and to whome he feyd [h]is *confitcor* the whiche prayde for him assoylyd him and gaue him also disciplynys in the liknes of his own bretheren and he knew no nothir wise that time but they had be his bretheren. they were douteles holy angellys that so apperyd and dyd to him by the wille of god And as towching that worshipfull olde fadry whois face was like an angel and hys clothing whittir than the snowe. that toke hym by the hand when he lay prostrate in the chaptur hous and seyde to him folow thou me: was the holy and blesid bishoppe fente Nicholas whome specially he louid and worshipte dayly as hit shalle be aftirward more opynnor declarid And nowe after this adigression go we ageyne to the narracion.

¶ Nowe this monke was rapte and folonde his ledere sent Nicholas. Ca xiiij



Ladly than feide this monke wente y with that worshipfull olde fader the whiche by commandement of moth and leding of hande had take me vp to be a felow with him of his wey. and al the while that y

lay destitute of my bodily wittis. we went bothe to geder hande in hande Sothly this was fro mydnight of shrerethurday the whiche endith in the mornynge of good fredaye in whiche time y was rauyshte in spirite as y laye in the chaptur hows tyl the euetyde of saturday foloyng. in the whiche euetyde as ye fawe y was put oute fro that secrete reste and spirituall fightis that y had before to thys opyn and worldly conuerfacion.

C Now sent Nicholas brought this monke to the first place of peynes.

C Ca xv



Henne went we yestewarde by a pleyn weye in a right path til we came to a certen regyon. that was ful wyde and brode and ouer horabulle and gaſtfull in fight. fowle and myry of thicke cley Trewly there we fawe an infenyte nombre of men and wemen that no man might nombre putforth to the gretnes of dyuers and inenarrabulle peynes There was a company innumerabulle of men and women of euery condicion of euery profession and of euery ordyr There were the doers of al synnys ordente to dyuers kyndes of peynes after the dinersite of synnes and qualite of persons I herde and fawe bi the opyn and brode space of that filde whois endys no ye might see. the wrechid companyes of men and women ouer wrechidful bounden to gedyr flockemel. in ther equalyte of synnys and in likenesse of profession equaly to soffyr and like wife to crye in here grete and greuys peynes And who sum euer y fawe there to be made redy in that peynefull place to heuyn warde opynly y knewe and vndyrſtode. for what synnes they were ponyght and the kynde of the synne and the mesure and qualite of ther fatiffaccion. the whiche they deseruyd owther by contricion and co[n]fession of her offenis. or by the remediis and helpinges of othir benefetis done for hem

Trewly al tho that y fawe put there sum what y knewe hem confortyd for the hope of euerlasting blisse the which they hopid sum tyme to cum to And some y fawe paciently sofyrre right grete peynes and for the gode werkys the whiche they had done of ther consciens. that was reseruyd and putte vppe in mede for them and also for the grete trust that they had to haue euerlasting blisse euermore countid lygh[t]ly in her sowle the horrabulle peynes that they bare Treuly they wepte and forowde and cryed oute / for grefe of peinys and amonge this as they went forth farthir euermore her peinys were lessid and to hem more esyur Also y behilde mony of them that fodenly scapyd out of the place that they were torment in and sander hastid hem felfe thanne other. to go the weye that was before hem. But anone fro benethe lyke as the grownde hadde be broken. ther brake vppe a flame of fier that inuoluyd hem and the deuyls yat mette with hem. sore bete hem with scorgis and forkis and other dyuers kyndes of tormentyng. and soo ageyne retourned apon hem alle her wodenesse. Neuertheles they beyng so betyn and brokyn and inwardly brent yet they scapyd ageyne and in lyke condicion as hit is feyd afore. the ferther they went / the lessur wes ther peinys and the yefyur Sothely in this passage some did gretely profet. some but lytyl and some al mooste neuer a dele. To some ther goyng was no profetyng but a myserabulle fayling / for they went fro ful cruel peynes to wers And eche of them aftyr ther olde merytys and deseruynges. owthir were holpe in her weye or lettyd or els releuyd and that was by the present benefetys done and shewyd for hem of their frendys in this world. Sothely thoes thynges the whiche y conseyued in mynde. or was en-sourmed and taught by comyning and spekyng with some of them there. anone aftyr y wille opynly shewe hem as hit is benethe in this prefent wryting declared.

C Of the grete diuersitees of peynes. C Ca xvi



Nsynyte kyndes and diuersytees of peynys where there that y fawe Some of hem were rostyd at the fyre Some were fryed in a panne / Some were also rafyd with fyry naylys vnto the bonys and to the lowsing of her ioyntys Some were soden in bathis of pyche and brymstonne with an horabul stenche and other thingis melted by heete as ledde brasfe and other dyuers metellys And some were gnawyn with the venummlys teth of wondyrfull wormys. Some also were caste done thicke on arowe and smyt throw with sharpe stakys and palys who ys endys were alle fyrye And whyle some were hangyn on galows. odyr were alto drawyn wyth hokys and some were betyn sore wyth scurgys. and so in hard example they were al to toryn. Trewly of tho persons mony were bisshoppis and abbottys and other were of other dignitees. Sothely some flowryd in prosperite in the spyrytualte. Some in the temporalte and some in relygyon: the whiche were seyn ponisht in dowbulle forowe aboue other persons. For y fawe them that were clerkys / Monkys / Noonys / laymen and lay wemen somekyl lesse ordende and put to peynys howe mekyl the lesse they had before of worldely dycnyte and prospertye. In trowthe y fawe hem greuyd in a more specyal bittirnesse of peynys aboue other. the whyche y knewe in my tyme were Iugys and Prelatys of other. And by cause hyt ys ouer longe to telle singlerly of euery persone: what they soffryd and whersore they soffryd. some thynge y wylle gedur to gedur. of some certeyn persons what they sofryd afore ther dethe and after ther dethe. For that was opyn to me of euery person Neuerthelesse there ys no mannys tongue that may suffycyently telle the lyghtyst peynys of that place nethyr by estymacyon conceue hym in mynde. Also the dyuerfyte and multyplycye of peynys. to the whiche they be caste vndyr /

euer amonge fro one to a nother veryly y knowlege no man may noumber. I take god to wytnesse. that and there were any man. the whiche had done to me : or to my frendys alle the hurtys and iniuriis. that may be done of any man in thys lyfe or ellys he had flayne vs y fey and y had so grete an enmy put into peynys that y fawe there to be torment long tyme a thousand tymes and hit were posseybylle y wolde fosyr temporal deth for hys delyuerans. For alle thing ther ben so peynfull of forowe and anguysshe bytynnes and wrechydnes that they excede mesure and mode. let vs nowe that be it in this worlde alyue fee and confidere by this how gretely we ought to geue vs in chaystyng oure wekyd condycyons and to amende oure leuyng and also howmekyl we schulde labur to exercyse vs to kepe the commawndementys of god and to do good werkys by the whyche and the mercy of god we may deserue to be delyuered afore of so grete euylls. And also that owre dere frendys as fadys and moder syfys and broder and othyr that were sum tyme owre louers ther fore ponyght for her offencys myght be delyuered the soner fro thens by good dedys and werkys of mercy and pety deuowtly done of vs for ther redempcion and helping. And afore yere y make any special mencion by wrytyng of the fore peynys and tormentys of sum persons that y fownde and knew ther and they also knew me y wyl schortly wryte yn here the placys of peynys that y behelde as y went abowte wyth lieuy compassion aftyr we were paste the fyrt peynful place and region Sothly to owre semyng the lengthe of thys fyrtle place afore seyde was on goyngable. but we that ys to seye my ledes and y went on to the syde ageynste hyt as we dyd othyr peynful coostys of tormentys but amonge them we came not how be hyt as hyt femyd to me we myghte haue done wythowt any fere or hurte or harme.

C Of the secunde place of purgatory. C Ca xvii



Herfore after that we were paste the firsfe
place of purgatorye we came to the feconde
place of purgatorye and tormentys in the
whyche was an hye hylle vppe al mooste
to the clowdys and was deuyded fro the
forseyde fyrste place of purgatorye. And thenne
lyghtely and swystely we wente on thys fame hye hylle.
And there was vndyr the farthyr syde of thys hylle a
full depe valeye and a derke. set with bocis and
brackys on euery syde hangyng owte who ys lenthe
no man myght see. And in the lower parte of the
seyde valeye was a full brode ponde of horrabull blake
watyr. And owte of that fame fowle ponde bysly brake
a myste of an indycybylle stenche. Trewely the toon
syde of that fame hye hylle whyche hangyd toward
the ponde caste oute fro hym an horrabulle brennyng
fyre vppe on to the heuyn. And alsoo on tothyr syde
of the forseyde hye hylle was so grete and inestymable
coolde that ys to seye of snowe and Hayle wyth many
other cruell stormys that me thowghte and semyd that
y sawe no thyng so peynefull and cruel as yat colde
was. The lenthe of that valey afore seyde and bothe the
sydys of the hylle the whiche had in hem that horabulle
fyre and coold was so full of fowlis. as hyues
swarmyn ful of bees To the whyche fowlis thys was a
comynne and a generalle tormente that nowe they
were drownd in the forseyde ponde and fro thens
takyn vppe and caste in to fier. and so at the laste
they ware bore vppe an hy by the grete vyonente
flamys of fier as sparclys byn of a brennyng fornce.
and so lette down on the tother syde of the hylle to
the horrabulle coolde of snowe hayle and sharpenesse
of stormys and afterward caste downe hedlonge in to
the greuys stenche of the ponde aboue seyde and
ageyne takyn vp and caste in to the brennyng fier.
And some of hem were lengur ponyght in fier thenne
other and some in coolde And some ware taryde

lengur in the greuys stenche of the ponde. than other. And some y fawe ware bounde and compressid in the myddys of flamys of fier that meruelous hit is to speke. and as graps be compressyd in a pressure. Trewely the condicion of al that ware there torment and peynde in that secunde place was this. Alle the space of the ponde aboue feyde. they were compellyd to goe throwe. fro the begynning to the endyng. for to fulfylle her purgacion. Neuerthelesse ful grete and monyfold was the distinccyon and dyuersyte of her peynys and tormentys. For some had lighter ponyshment than fome. and some was grauntyd a more fwyfter passage thens. then to fome other and that was for the qualite of her mertyys and deseruingys afore done and also for the quantitie of suffragys and helpys done of her frendys for hem after her dethe. And they that were of grettur offensys and synnis and seldyn or slowly holbyn longe tyme and sore were holdyn in peynys. And sothely the more nere they al came to the ende of the place the more yesyor and softyr waxed their peynys. The moste cruell peynys were in the begynnyng howe be hit as y feyde afore not al equaly Sothely the peynys and tormentys of thys seconde place weremekyl more harder and scharper than the peynys and tormentys that we sawe in the fyrste place. wherfore hyt was so that mony that ware yn the secunde place ware forer ponyght than they that ware yn the fyrst place. Here trewly fownde y and knew mony mo some tyme of myne acquentans than y dyd yn the first place. Not wythstondyng yn bothe the placys y spake with some. The mesure of ther statur apperyd not sufficiently as y knew hem before yn thys worlde. For the stature and forme of some of them was as hyt had be lessyd or thynnyde by tormentys. And some had lefte no thyng of their quantite. Neuertheles thys dyuersiteys of her shappys yn no thyng lettyd my knowlege. For ther knowlege was to me so prompte so redy and so opyn as hyt was that tyme when they leuyd wyth vs yn thys worlde.

C how sent margaret delyuered a sowle of a
synful woman fro the deuyls. **C**a xviii



Ere nowe hit lykith me to telle a certen
fayre dede and werke of grete pete and
mercye the whiche that tyme was to me
a beholdyng of heuynes and also of con-
solacion the whyche may be to alle the
worlde a nobylle document and techyng why the peple
schulde haue god and hys holy seyntys bothe of men
and wemen in worschuppe and in reuerence. Truly
whyle y behylde meruelyng thoo thyngys aboue seyde
and mony other And hylde long talkyng there wyth
hem that y knewe before y harde a ferre a grete noyse
and a crye as hit had be theuys that had takyn a pray
or else as they had ouer cum their ennemy with fowle
mockys and scornys. and loe after that noyse and creye
folowde a cursyd compayne of wykyd spyrtyts and a
myghty ledyng with hem anone as they hopyde to
helle a soule of a woman late departyd fro her body.
O good god what peynys and tormentys tho cruell
enmyes leyde apon her. And the more they knewe her
withoute helpe the more wodder were they on her.
what man heryng euer wolde beleue to any creature
tellyng how tho wekyd spyrtyts and tyrandys of the
deuylle castyd that soule amonge hem. as a tenyse
balle wyth fyrye instrumentys now fro on to another.
But hoo may in any wyse telle or schewe to any man
beleuyng howe her mawe and inwarde bowellys were
smytte thorowe wyth the fyrye dartys of tho cruell
tornientours. And as god ys my wytnes y behylde
and sawe her sofyrre so grete and horrabulle peynys
and tormentys verely as they leyde hem on her cruelly
Nowther these thyngys ware vnto my syghte as natur-
aly a man seyth with bodely yes that ys to saye the
vtwarde peynys that a man sofryth yn bodye. but also
what they felte ynwardly good or euylle and with what
heuynesse or wyth what gladnes they were smytte

wythinforthe in her fowllys alle was to me that tyme
 playne and opyn So therfore thys vnhappy fowle what
 for the presente forowe or dolour that sche sofyd and
 hadde and the fere of euerlastyng dampnacyon. was in
 grete anguys and forowe of peynys and tormentys.
 For there was no hope that confortyd her to scape
 desolate and destytute of alle helpe and socoure O
 byttyrnesse of alle bytternesse mooste byttyrste whome
 no truste or helpe releuyth or helpyth and desperacyon
 of the ende encresythe. The daye before she lefte her
 mortalle body in the whyche sche leuyd strompetly
 and vycyusly and nowe sche ys keuert wyth the vesture
 of schame and vellonye. And wyth yn sche ys bytbyn
 wthy the confcyens of schameful dedys done wyckyd-
 lye and wthoutforth sche ys mouyd wthy mockyng
 and scornyng of deuelys heuely. Sothely sche felte
 thanne in her fulfylled the wordys of the holy man Job
 seying thys wyse of suche persons. *Ducunt in bonis
 dies suos et in punto ad inferna descendant.* That
 ys to seye they lede her days in goodys after their
 plesure and in the twynkeling of an ye they falle done
 to helle Therfore while thys onhappy fowle by the
 vyctoryse pomyps of her enmyes was goyng to be
 broughte into helle for the synne and onleful lustys
 of her body. Loe sondenly anon came done an hye
 fro heuyn a gret lyght by the whyche bryghtnes and
 bemys. the forseyde wykyd spiritys and minystryss of
 the deuyl. ware dullyd and made onmyghty and fyl-
 done to the gronde wthy the fowle that they had
 Sothly than yn the same lyght came done a multitude
 of virgenys schynyng yn clothys. whyte as the snow
 and sette abowte wthy golde and precius stonys. the
 grace and ioy that was yn the beholdyng of her facys
 and chere y make no mension of for hyt was so gret
 and ynestymable that y can not remembre my selfe
 that saw hyt. how y myght wordly speke of hyt.
 Amonge the whyche on that was mooste feyryste wele
 y knewe and feche was the blesyd virgynne and martir
 sent margaret. And anon as the forseid fowle saw her

the whiche was more thrall for her synnys than of the deuyllys beganne myserably to crye and seyde. O bleffyd and precius spowfe of cryste haue mercy on me and helpe me that for myn nowne propyr synnys am yn desperacyon and ryghtfully put to peynys and tormente. I knowlege and verely knowlege that yn al my lyfe y dyfpyfyd the commawndementys of god and gaue my body to al onclene leuyng. And nothyr god. ne any of hys fentys of men or wemen that y louyd affectualy or dyd any worshippe to hem yn dede. The only of the nowmbre of the holy fentis yn heuin euer more hertely y haue louyd and euery saturday of myn own goodys afore thine auter y offerde vppe candelys And the custome of my fowle leuyng now late. beyng hoolle of my mynde and body for thy loue and worshippe vtwardly y lefte I beleuyd also that by the remedy of confession al my synnys hade be weshte awey. But alas for forowe my confession was not sufficient to weshte and do awey so gret and so mony fowle synnys and olde by cause y lackyd before the seruor of contricion and dyd not for my synnys euynworthy penans. Therfor my synnys cleuyn fast to me not yet forgeuyn the whiche y flowthyd too wype awey by goo[d] werkys. Loe ther fore my lady and my swetnes and conforte schalle my yystys of deuocions peryshe the whyche y haue done feytfullly to the and schalle y thys peryshe nowe also not only to my selfe but also to the to whome only y haue studyd besely and thowght not for to peryshe and now y peryshe to my selfe and to al thyngys These thyngys and many othyr yn thys wyse sche seyde wyth fore and byttur wepyng and crying more than a man may beleue. For y take god to recorde and to my wytnes that y saw the terys breke owte of her yes as they hade be hayle stony. And thys whyle sche forowde the glorius virgyn and martyr sent margaret turnyd her to to her felows virgyns that were there wyth her and seyde O sche seyde ye mooste swete systers ye see now the perelle of thys woman sum tyme my feruant and

ye knew a[ll]so the ynportune malice of the deuyls
 the whyche pretendyn by mony weys of reson to haue
 her to hem. And therfore let vs now do that thyng
 the whiche only ys lefte of remedy and helpe for her.
 Pray we now to the euerlastyng iuge and meke re-
 demer that he the whyche al thing may doo wille wyth
 faue as he knowyth beste. of hys goodnes. and at owre
 defyre sum what to helpe thys wrechyd fowle. sum
 tyme redemyd by hys precius blode fro the cruelle
 power and venummrys tethe. of these wekyd spiritys.
 And whan thys blesfyd virgyn and martyr sent mar-
 garet had feide these wordys anone whytowntyn and
 taryng. al thoo virgyns bowde downe to the ground on
 her kneys and lyftyd vppe her handys prayng for that
 synful woman to her ynmortalle spowfe. owre blesfyd
 lorde and fauyur ihefu cryst. And anon as they had
 of god ther peticion grantyd they rose vppe togedyr
 fro preyer Than anone thys blesfyd virgyn feynt mar-
 garet wyth stabylle contynawnse of face and fowle gaſt-
 fulle and thretynge the wekyd spiritys came nere and
 made of her fleue a maner of a fchorge and lyfte hytvppe
 as fche wolde haue smitte hem Then they anon as hyt
 had be flies yn a whyrle wynde fleyd away hethur and
 thedur leuyng alone her bownde fowle. and fodenly
 yat yn the farthir syde apperyd a dyke ful of boylyng
 watyr vppe to the brymmys Therfore yn thys dyke y
 fawe her put yn And then seyde to her that blesfyd and
 mercyfuller helper sent margaret Here now thow muste
 fulfylle they penanfe the whiche thow schuldyst haue
 done before yn they lyfe. and by my prayur thow schalt
 hauemekylle helpe and releuyng of thy peynys. and
 aftyrwarde when thy synnys be fully purgyd and
 clenfyd by me thow schalt be admytted to referue
 euerlastyng ioye and blisse Treuly hit can not be seyde
 howe ioifullly this synful woman toke tho wordys seyde
 to her in the whiche fche knewe an ende of her due
 penanfe and afterward myght fele the goodnes and
 mercy of god So than thys vyctoryose dede done yat
 glorious fight of vyrgynys ascendyt vppe to heuyn.

C How a goldsmyth was saued by sent Nycholas.

C Ca xix



Ere now folowyth also another like myracle
of ful grete mercy and pety of the excell-
ent might and poure of the bleffyd by-
shope sent nycholas Therfore now y wille
telle a nobyl dede and werke late done
in a certen seruant of his the whiche not longe a go-
welle y knewe and famlyarly louyd for some gode
thingys yat was seyne of him the whiche therfore the
more gladlyur y wiltelle. for this man that y nowe
speke of the whiche by his occupacion was a goldsmith
told and declaryd to me first the merite and the name
of my ledēr with whome y went hande in hande. and
thaugh y beseyn here now sum what to breke out for
the order of the narration be cause y seyde before that
ere y made any mencyon of the tormentis and peynys
of any persons specially First y wilde shortly telle of
the peynful placys that were schewyd to me But let
that be takyn of tho perfons the whiche afterward y
wille opinly declare to the profet of hem yat lyste to
here or rede this reuelacion. Thersor as y suppose ye
remembre how a certen person a goldsmith and a
cytson of this place was hastyly preuent of dethe and
sodenly dyed. Of whom also hyt was opynly noysyd
that hyt so befylle hym for ouer mekylle drynkyng
wyne. And therfore how myght a man sey to whome
thys man schulde be fortyd but amonge them that sent
iohan the apostylle specially spekyth yn hys pystylle.
Est peccatum ad mortem. non pro illo dico ut oreat quis. That ys to sey. Ther ys synne contynewde vn
to dethe y sey no man pray for hym that contynewyth
hys synne to hys dethe who so absolute may be seyde
that contynewyth hys synne to hys dethe. as he that
contynewyth yn dedly synne and so lesyth lyfe and
takyth dethe. Sothly thys man bode not only yn
the synne of dronkynnes to hys dethe but also he sylle

yn to dethe doyng that same synne the whiche ys the feede and cause of al euylle. And as a certen wyfe man seith dronkinnes excusith no vise Therfore thys man whoys fine and pelle we speke of now yat hyt schulde be feryd and dredde yn hys wolde days was ouer prone and redy to dronkenes for the last thre days yat euer he saw in thys worlde he continewyde dayly almoste yn the same synne And yf y had know for certen a day before yat he had dyed of feche a cause as hit ys aforefeyde what schulde y thynke or fele of hym more worthior than not for to pray for him. leste [lest?] my prayur before the ryghtwes iuge schulde be voide and no thing helpyng hym Neuertheles y vsyd to pray for hym thawghe yt ware slowly. not verely certifide of so sorosful a fame and happe Sothely hyt was so. by the prouision of god that thys goldefmyth was in the secunde place of peynys. and also y fawe and behylde hym by me. whome anone y knewe and gretely meruelde. feyng hym afore mony other that y behylde. in goode hope and lyghtly sofryng hys peynys. Trewly thanne my leder lokyd on me howe stidfaсты y behylde hym and askyd me and y knew hym And y feyde ful wele. Than he feyde. and yow knowe hym. speke to hym Sothly then this goldfmyth lokid on vs bothe: and knowing vs wyth an enarrabulle geslur and behauing of gladnes ioyde to my leder and with bothe his handys spred opyn ofte bowde done al hys body worshippyng and greting hym with innumerable thankys for hys benefetys and goodnes shewyd to hym And the mene whyle y salute hym. and he ioyfully salute me ageyne. Than y enquiryd of hym how hit was. that so sone he was paste the horable peynys. the whiche y knewe by his fighte he had sofryd Then he answarde this

C Were thys monke knewe first that sente Nicholas was hys leder.

C Ca xx



Y dere frynde he seyde. al ye to gedur in the worlde haue me as loste and dampde. not knowyng the goodnes and mercy here of my present lorde fente Nicholas. the whiche had not sofrid me an onhappy and an onprofetable feruaunt of his to be dampde and loste euerlastyngly. Than seyde y to hym. Trewly as thou seyste. alle we that ware thy frendys forowde that thou dideft so sodenly and gretly abashyd ynwardly supposyng verely that thou hadyste be dampde. and by cause also thou hadyste no helpe ne remedy by fore they dethe of the holy sacramentys of the chyrche. Sothly by cause y fynde the othyr wyse than we wende y am glade and fayne y wolde here how and yn what wyse thou deydyst so and scapydyste eternal damnapcion Thanne he seyde. Gladly what sum euer thou desyre y wylle the telle.

C Now the same goldsmyth tolde the monke yn purgatory how he dyed sodenly and yet was sauyd **C Capitulum.**

.xxi



E knew wele how y dysposyd me yn my leuynge whan y was yn the worlde as thoo thingys that were opyn to mannys syghte. Also y contynwyde yn the fowle synne of dronkynnes. vn to my last ende. of an euyl custome. Neuertheles hyt was not my wylle. For gretly hyt dysplefyd me andmekyl y forowyde that y kowde not leue that vyse. Sothly oftyn tymes y rose ageynst my selfe fewrly purposyng. to leue and caste away the fowle vyse of dronkynnes that y was wholde yn. But anon what for the luste of drynkyng and the importunyte of feleshyppe that y dranke with

y was constrainde to drynke aftyr the mesure of myne
 olde custome, wherby y was ouer cumme. and drawyn
 ageyne bonde yn to luste and custome of the same finne.
 that was yn mine owne onmeserabulle taking and appe-
 tite Treuly amone this by the mercy of god the whiche
 wylle that no man perysh yn my moste bleffyd lorde
 sent Nycholas whome now ye folowe graciusly and pre-
 fently. and whoys pareshon also y was. feche deuocion
 y had to hym. that for any occasion y neuer lefte but
 what sum euer y myght do to his worchippe y dyd
 hyt ful deuowtly And how mekyl euer y gaue me
 towarde euyn to dronkynnes y vsyd euer more to be
 at matens. for anon as they range y wilde be ther.
 and oftyn tymes afore the parysh pryste. Also y
 fownde contynwaly a lampe of myne owne coste. yn
 sent Nycholas chapelle And thoo thyngys that were
 necessarye to the ornamentys of alle the chyrche. as yn
 lyghtys or any oþyr thyngys. y wolde dylygently orden
 therfore. as y had be hys famlyar seruante and
 mawncypolle And wher y had not suffcyent of myn
 owne goodys to do hyt y wolde moue oþyr of the
 parysh to helpe as hyt semyd nedefulle Sothly the yyftys
 [gyftys?] that men or wemen gaue. y toke hem. and to
 be hon[our]ablev fus. ful treuly y spende hem. Also twyes
 yn the yere that ys at cristynmas and at estyr wolde
 cleine confesse me of al my synnys as wele as y bowde
 to owre parysh pryste. takyng penanfe for hem and yn
 parte y dyd fulfille hem diligently Treuly y dyd not
 obserue and kepe tho thingys that y was commaundyd
 of my gostely fathyr. for oftyn tymes y lefte sum thyngys
 that y schulde haue doo and thoo thingys that y
 schulde haue beware of. And of the commawndement
 of my gostely fadyr y fastyd the dayes of aduent as
 y dyd the lent sesyne. To the whyche dayes of ad-
 uent. y addyd of myne owne fre wylle. as mony dayes
 afore aduente as wold make vppe the nouimbre of the
 dayes of lente And so on crystenmas daye y wold
 be hofylde and rescyeue the holy sacrament of owre
 lordys precious body and blode. But alasse for forowe

when that y shuld haue be / that holy dayes of owre lordys byrthe. more holyur and deuowtur in my lyuyng then other tymes. y turnyd me contrary vnto other werkys and besyneffes of a worldly custome. wherfore hyt happyd vnto me also in myne laste ende that the wekyd angelle of that deyyl Sathanas. the whyche ys caufer and kendler of alle euyl scornyd me. And also he hadde browghte plesaunte worde and tytyngys of my dampnacyon to hys father the deyyl. yeffe the mercye and goodnes of my lorde sente Nycholas had not wythfonde hym therfore euermore to hym be thankyngys of al his trew seruawntys. for my delyueraunce. for he had lowfyd and delyueryd me. And as ryghtwesly as y was to be dampde and cruelly to be ponyfhe as mekely and as mercyfullly he hath noryfhe and kept me : Sothely on crystynmas daye after that y had rescveyuyd the good Jorde that y can not remembre withowte grete horror and heuynes. y was drawyn of an euyl custome as y feyd afore by ouermuche drynkyng the same daye in to dronkynnesse ageyne to the grete iniurye and ronge of seche a lorde whome y had rescveyuyd a lytyll before in to my fowle And on the morow y wente to chyrche as y vfid to do fore waylyng the fowle vice the whiche y dyde the daye before purpofyng to be ware of hyt and to do no more / but hit was as voyde and vayne For by the occasion that y had of drinkyng and the deuylys steryng me therto / y was destitute and loste the stabulnes of vertu and the mighty purpos of soburnes that y had conceuyd : and so y fulfilde not my purpose in dede. but fowle as y dyd ysterdaye fo y dyd to daye and by delectacion of ouer mekyl drynkyng syl downe agayne to dronkinnes. Sothely the next daye after folowyng the whiche ys the thirde daye after crystynmas daye I lefte not myne olde custome of drinkyng. wherby y had loste the vertu of soburnes and all my wyttys also. Thenne whenne hit was derke nyghte y went oute of the place where y dranke / and came home and wente to bed as y was clothyd and schod and a lytyl y slepte And anone y

woke and wold haue resyn and seyd as y had wente
 that then yt had ronge to matens But my wyfe told
 me nay and so y layde my downe ageyne. Trewly
 thanne syrſt y toke a slepe and anone after y toke my
 dethe And howe y felte deth fodenly cumme apone
 me y wille telle yow. A certen deuyl that tempted
 and steryd me to the vyce of dronkynnes thowghte to
 hym ſelue that and y deyed in feche a perylle whytowte
 any contradiccion he wolde me drawe to hell prefumyng
 alſo to haue thenne power on me to doo what ſomme
 euer he wolde. for myne obedyens and confentynge in
 that vyce to hym But ageyne fullmekyl he drede.
 leſte by the merytys of my patron ſent Nicholas. y
 ſchulde any tyme preuayle agenſt him by amendment
 of my lyuyng: yf y lyued any lengur and ſo by hys
 preuaylous power cruelly me strangulde. Trewly
 y felte him like an owle goo in to my mowthe
 the whiche oftyn tymes ful enytle y oþynd to drynke
 and ſo thorowe my throte flyly came downe to my harte.
 And anone y knewe that hit was the deuil. Notwith-
 ſtondyng y was yet myndfull of the mercijs of god and
 alſo of myne owne wrechydnes and with ſtabulle purpose
 vowyd in my mynde to god that y wold purely and
 holy confeſſe me of alle my ſynnys. and vtwardly for
 euer forſake the wyſe of dronkennes And to this y
 caſted as inwardly as y kowde. on ſent Nicholas to be
 my borowe. Sothely to this auyfement onnethe was
 graunted me the ſpace of a moment. Trewly thanne
 the wekyd ſpiryte fate downe anone apon my herte.
 and clypte hyt wyth hys curfyd armys on euery fyde.
 Alſo he drew out of his mowthe an horribble voment of
 venyne and caſte hit al abrode and ſo in the ſpace of
 a twynbelyng of an ye he expellyd and caſte me
 oute of my bodye And anone after that y was
 hade forthe thorowe darke placys by the cruelle and
 incrediblē wodnes of wykyd ſpirytys the whiche al to
 bete me diſcerpte me ſtekyd me drewe me and al to
 brend me and caryed me with them y wot not wheder /
 but as they wolde to euerlaſting tormentys. Than

anone my mooste meke and dere aduocatour seynt Nicholas to whome y called with all myne herte at my laste ende. and whome euer in my lyfe y haue worschipte thawghe y were a synner. came thanne and mightily toke and deliueryd me oute of her handys. and here hath sette me in this place of purgatorye for my purgacion. And howe be yt that y sofre here fore and harde peynys y counte hit lightly whyle y haue no drede of the wekyd spyrtyts and also that her tyranny and importable cruelnes ys sesyd and gone fro me / And sothely after this for certeyn y am and truste to haue reste and euerlastyng ioye be my lorde sent Nicholas And nowe also and euermore / sen the tyme that y was put here to this peynys by the whiche whenne y ame ouer fore greuyd and disesyd yet by hys meke and mooste meke and blesyd visitacyon. y am wel confortid and releuydagayne In my graste [crafte?] also by the whiche y gate to me and to myn owre leuyng in the world often tymes in my beginnyng y begylde and dysceyued the pepulle for the fere of pouerte And now for that y am ful bitturly ponyfht. and the todyr daye before mekyl more harder therffore y sofryd peynes Trewly often tyme y haue ben caste downe hed longe into a grete hepe of brennyning money amonge the whiche y brente ful intollerably. And tho fyrye pensys y was compellyd to deuoure with an opyn mowthe that y felte alle my bowellys to brenne in me And hethir to often times y am compellyd to telle hem and of the towchyng of hem myne handys and fyngers ben fore peynde. Also by ouer grete brennyng and hete of thirst my inward bowels with herte throwte and chekys waxen wan and besyly begynne to fayle These and many other thinges y herde of hym as opynly as hit might be told of any man leuyng yn hys bodye.

C Howe the goldsmyth also tolde to the monke
a remedye agenst soden deth.

C Ca xxii

SVm thynge ther is the whiche he tolde me amonge other that y wyl not hyde fro the reder here of. I fawe there innumerable pepulle that dyde sodenly in this world the whiche were ponyfcht al moste owt of mesure. And of many thys y knew that they the whiche were putte in delyberacyon and auysement for to synne. And whenne they came to the dede doyng of what somme euer synne hyt was and eche one of themey seyde in hys mynde lo now y wylle doo and fulfile that the wyche y haue gretly defyred. he was takyn by the wille of god to the vtmost peynys and ponissement of dethe as thawgh he hadde herde of this texte in the gospelle. *Stulte en anima tua repetitur a te / ad quid cogitasti aduersus deum immo contra ipsum te nequissima.* That ys to saye. Fole lo they fowle ys takyn fro the. wherto haste thou thowghte agenst god and alsoo agaynest thy selfe full wekyd thynges. Neuerthelesse as we haue knowyn by hym selfe the whiche told thys. that whenne they were putte yn that bytter scharpenesse of dethe couetyng and purpofyng to correcte and amende her fautes yef they hadde any space of penaunce graunted vnto hem. and in her swyfte and hafty departyng fekyd after the mercye of god and alsoo after the helpe of his holy seytys. Therfore of the grete mercy of god her bytter dethe was to hem a grete clenfyng of her synnys. the whiche they schuld haue sofryd afterward fully in placys of peynys and tormentys. Furthermore y enquiryred and askyd of thys goldsmyth of whome y haue nowe told and seyde many thingys yeffe hyt were possyble by any thyng that the folke myght schonne and eschewe soden dethe. Thenne he answarde and seyde in thys wyse vnto me. O he seyde Sothely and yf y hadde knowyn whenne that y was in the world leuyng suche thyngys as y

knowe nowe y wilde haue taughte and defende all the world fro that grete hurte and dammage. howe the pepulle and folke myght be fewre and safe fro the fallynge of foden dethe. Trewly and verily and the crystyn pepulle wolde wryte dayly on her forhedys and abouthe the placys of her herte wyth her fyngur of [or?] in any other wyse. these. ii. wordys that conteynyth the mysterye of the helthe and saluacyon of mankynde that ys to wytte and to faye ¶ Ihesus nazarenus wythowtyn dowte the trewe pepulle of oure sauour ihesu cryste schuld be harmeles and preferued fro suche a grete peryll and hurte And alsoo they schalle haue after her dethe the same letters and wordys wretyn full opynly and clerely at her hertys and also in her forhedys in tokyn and in signe of grete worschyppe. I knowe also that my meyny kepte me. ii. dayes on beryde after my dethe. hopyng that y schulde haue reuyuyd for the rednesse and hete the whyche was in my face and in my bodye the whyche douteles was of the feruent replecyon of wyne dronkyn before. For my departyng of this world was so hastye and zwifte : that myne soule was gonne and paste out of my bodye. yere my wyse vnderstode or knewe hit or fende to calle for the pryste. These thyngys y knewe ful trewly there of this goldsmyth.

¶ Howe the sone of the same goldsmyth tolde unto the monke astyr that he was cum to hym selfe ageyne that hys fadyr had aperyd thries to hys mother astyr hys dethe. ¶ Ca xxiii



Othely astyr .xv. dayes seth y saw and herde thys the sone of the forseyd goldefsmyth a certen yonge man came to me with grete wepyng and tolde me that hys father had apperyd. iij. nyghtis to gedyr to hys moeder wakyngly as sche was yn her prayers at home yn her chambyr and bade her that sche schulde fende

to me to knowe how hyt was fully with hym and of hys state that thys knowyn. sche myght be the more confertyd and feythfullir and deuowter to helpe hym And also that she by the same tellyng may the bettyr be ware gyde to her selfe and her meyny to god ward : And the same yonge man wytnefyd wyth grete sweryng that the thyrde nyghte of hys fatherrs apperyng he herde hys mother talkyng and spekyng longe tyme with hym. and somme tyme enquyryng and also somme tyme answeryng hym. and thenne afterward sche told vnto my hys wordys the whyche he hadde tolde and seyde vnto her. Trewely he seyde that he herde / no maner wordys of hym talkyng or spekyng vnto her but paciently taryde tyl they hadde done. Sothely hys mother told hym that sche hadde harde of her husbond twyes before. And as sche knowleged and seyde sche seyde that he was full of Ire and wrathe and moche blamed her because that he was forgotten and putte owte of mynde fro her whyche was warnyd by hym selfe after hys dethe to doo a lytta theng for hym and that sche wilde not do so moche for hym. but excused her that for the on certente of vyfyons sche dyfferde hyt leste that hyt sculd haue bene supposyd that sche hadde be dyscveyued and begylde. And thenne he answarde and seyde Sende wythoutyn taryng thedyr as y commaunde and telle and faye to hym howe often tymes for the same theng y haue apperyd to the and alsooo seye apone these tokynys. that the last tyme the whiche he sawe me y was in grete peyne And amonge othyr thyngys that he herde of me y told hym howmekyl the holy confessour feynt Nycholas hadde holpe me. Trewly he prayde me with grete instaunce that I schulde stere and also moue bothe hys wyfe and hys sone. and on hys behalfe commande hem that the feruyce and worchyppe the whyche he was wonte to do in hys lyfe and they also by example to sent Nycholas. for no cause nethyr for any occasyon schulde be lefte but dayly more and more wyth amendment of her lyuing dyligently schewe and do her deuocyonys

and seruys to hys patron and aduocatour fent Nycholas. Also this foreseyde man and goldfmyth of whome y haue nowe told and spokyn as hyt ys feyde afore dyde aboue a xv monthys agone the whyche trewely by the merytys of the holy confessour fent Nycholas hys patronne yn a shorte tyme was spedे oute of mekyl forowe that onethe y myght see any. that profette so mekyl there as he dede in so lytyl tyme. wherfore ful expedyente hyt ys to alle men whyle they leuyn in thys world deuoutely to serue the holy seyntys of god by the whyche they may haue in her grete nede the grace and mercye of almyghty god as hyt ys schewyd and prouyd often tymes.

**C Of the thyrd place of the peynys and tormentys
that ben in the purgatorye.** C Ca xxvij



Vt nowe let vs schewe as we maye thoes thynges that remaynyn of the thyrde place the whyche we sawe and behylde. For aboue alle thyng that may be conceyued of any mannys mynde. hyt excedeth of cruelnes and dedly tormenting. For veryly y knouleche as for the quantyte of euyl yat ys there no man may suffyse to expresse or telle the leſt peynys of that place. The grete horrabulnes of yat place so mekylle. the feurer y myght fee and beholde that y knewe hym. to bewyth me. andwas also my gyde and leder at that same tyme the holy bysfchop and confessour fente Nycholas whome y haue euer ſpecyally worſchipped and loued. Trewely the more famylyare that y hadde hym in worſhyp the more furer was y made of hys felyſſchippe and companye. to ſee and beholde the horrabulle peynys and tormentys. the whiche nowe beyng absent can not remembur withoute grete horrour and gaſtfulnesſe of mynde but y was made of euery fyde ful ſtabulle and ſure. for the felyſſhyppe and knowleche the whyche y hadde of my gyde and leder the holy

confessour fent Nycholas. Therfore leuyng the forseide secunde place. that we were at. as hit ys aboue rehersyd we came to a ful grete fylde. and as hyt femyd hyt was fette yn a lowe grownde sequestrate and departyd from al othir that no maner persone myght dedyr come. excepte tho that were there ponyschte or schuld be ponyschte Trewly the ouer part of that fylde was keueryde wyth a ful horrable clowde. yn the whyche was myxte and medylde to gedir a fume of brymstone wyth a myste a gret stenche and a flame black as pycche was medylde wyth hem the whyche brake owte on euery fyde lyke hylls and so spredyd all abrode. And the playnnes of that place was so repletyd and fulfylde with wormys as flowrys be wonte to be strawyn with ruffllys. And they were aboue alle estymacyon horrabulle wundyrfull and vnshappely the whyche wyth a gastfull opyn mouth brethyd oute cursyd fyre at her nosys. And with an onspekable deuowryng al to tore the wrechyd companyse of folke that ther were. the whyche ryght nowe so wastyd and consumydde. deuylyns ranne ouer all lyke as madde men and were also full cruell and wodde apone tho wrechys. Trewely thanne the deuylyns ponyschte hem wyth fyry instrumentys synglerly by euery membre of her bodye: and thanne afterward they rafyd and al to teryd their fleshe vtwardly vnto the bonys. and thenne after thys whenne they hadde so done they caste them into the fyre and there they were made lyquyd as hyt were metalle. and also toke hem oute ageyne as brennyng fyre. Lytyl yt ys y take god to recorde. and as no thyng what somme euer y be aboue to telle of the peynys and tormentys of that place. For in a ful schorte space of tyme by alle maner dyuersytees of an hondyrdfolde peynys and tormentys or more y behylde and sawe howe they were consumed and wasted to noughe and thenne anone restoryd ageyne And ageyne almoste they were with peynys broughte to noughe and anone made hole ageyne the whiche in that same place the loste lyfe of hem was

compellyd to sofre. And of these alteracyons of tymes in the whyche by grete peynys and tormentys they were brought to nougnt anone restoryd ageyne ther was non ende no marke ne terme. Also the hete and brennyng of that syre was so feruent and deuouring that what sum euer hyt brent hyt wilde be lyke as a thynge that ware al mooste consumyd or wastyd. And thenne the wormys that were there warded and brokyn and made smalle vnto pecys and then they were gedyrd on grete heyps to gedyr and leyde vnther the vnhappy synful wrechys that were there. wherfore they so fulfylled alle thynge with so grete stenche that hyt excedyd alle the tormentys and peynis before seyd. And yet remayneth one thynge the wyche they that were in that place were compellyd to sofre the whiche ys more hatfull peynful and schameful than any thynge aboue seyde.

**C Of the vnclene and soule vpee and synne of
sodemystys.**

D Ca xxv

 Othely alle thoo that were there ponyssh and peynde were in thys worlde whyle they leuyd doers of that soule synne the whiche oughte not [to] benamyd notonly of a crystyn man but also of none hethyn man. Certen grete monsturs that ys to seye grete bestys onnaturally schapyne schewyd hem felse in a fyre lykenesse horrabulle and gaſtfulle to sight and oftyn tymes vyolently came apone hem and also in a fowle damnable abusion compellyd hem to medyllle with hem. howe be hyt that they refusyd and wilde hyt not. I abhorre and ame asschamed to speke of the fowlnesse and vnclenes of that same synne. Thanne betwene her peynfull and cursyd clepynges they roryd and yellyd and cryed owte and afterward they fylle done to gedyr lyke as yf they hadde ben gonnes and ded and anon takyn vppe ageyne and so forth putte

vnto newe peynys. Trewely y remembryd not wele at that same tyme the seyng of the holy postle sent powelle in hys pyfylle of feche perfons. where he condempnyth the foule vyce and synne agaynest nature bothe of men and wemen. And yeffe y hadde fene and confyderyd the cause namely nowe in tyme of crystendame. cowde not in any wyfe haue beleuyd that suche a foule synne and vyse myght haue be presumed and done spcually of wemen. the whyche naturally schuld be more schamfull thenne other. I neuyr herde before nether hadde any suspycyon hethirto that the kynde of wemen hadde be deprauyd and defoyled by suche a foule synne. And alas for forowe. for ther was founde a company of suche so innumerabulle as they were myserable. Many of tho perfons that were there in that place y knewe not nethyr wele behylde hem by cause that the qualyte of her foule synne. and the grete stenche and tormentys that was there smytte me wyth full grete horrour and tedufnes. Full greuys hyt was vnto me and more thanne a man may beleue to be there in that place a moment whyle. or to beholde suche thynges as ware there. Neuerthelesse y felte no stenche by experyence whylys y was there as y dyd no nothir hirte of peynys. for my thoughte and yf I hadde felte hit y myghte noo lengur haue leuyd. Notwithstondyng y confyderyd aud perceyued sufficyently in mynde the intollerable gretnes of alle thyng. Trewely thoo wrechys that were therrefencybly hadde experyence and felte alle these peynys and other mo infynyte. that no man maye tel of And amonge her sorrowfulle lamentacyons of complaynyng whyle euerychon of hem cryed Alas alas why dyd y so synne. alas why dyd not y penans for my synnys and amende my lyuyng. they felte and remembryd her greuys peynys. Sothely their voycys of wepyng and forowyng was exaltd and lyfte vppe with so gret a cry that a man wolde haue wend hyt schulde haue be herd thorow all the world

C Of a doctour a lawe that was a sodemyte

C Ca xxvi

DRewly thawgh y refusyd as mekyll as y myghte to see and beholde tho thinghes that were done yn that place y cowde not auoide the knoweleg of on clerk the wyche y fawe and knew sum tyme Thys clerk in hys days was a doctrur of lawe and also amonge other that were docturs of lawe he was had in that sciens ful excellent. Full many lerners of that faculte he ordende yn scoles wherby he gatte to hym gret famyliarite of worshippful men This clerke was largely posseste with beneficys and rentys of the chirche and yet that notwithstanding dayly he coueytyd to haue more and more wherfore by the wille of god the whiche wolde haue alle men to be turne to penans. he felle yn to grete sekenes by the whiche he was sore vexid and desesid abowt a .ix. monthys. Sothely hyt was done of a meke dispensacion of oure sayur that he shulde by the schorge of sekenes and forowe. dispose to corect and amende hys synful leuyng. the whyche whene he was yn gode helthe of body fowle and dedly trespass oftyn tymes to god. But he contrary wyse was ouer carkefull of hysbodely helpe [helthe?]. the whyche he louyd ouer mekyl. and so vaynely presumyd and thowght to haue hyt ageyne. wherfore he neuyr wolde dyspose hym to be confess of hys synys and specialy of hys fowle and onclene leuyng for the helthe of his sowle the whyche ys the fyrist and chefe dede of almys that a man schuld doo nethyr had any compassion on powre pepul to geue hem any almys nethir any thyng dyd to the sentys of god. as yn offeryng to hym mekely hys seruys. for the redempcion of hys synys nethir studyd or karyd to do any almys of his erthely and transitory godys as long as he leuyd Than the heuynly leche our fauyur feyng that he was neuer in his dayes the bettyr for the sekenesse the whiche he hadde for his

warnyng the whyche he schoyd and gaue vnto hym
 for a gostely medeson. nethir wente owte of hys onclene
 leuing in the whiche vnclene leuing he was in by the
 affliccyon of hys grete sekenesse. Therfore the euyll
 and wekid faites and dedys. that cowde not be clensyd
 and purged in hys yonge aage oure lord ihesu crist
 mercessfully putte and ende of hem in hys dethe what
 more mercye myghte be done vnto hem the whyche
 after their hardnesse and impenytente herte. tresur to
 hem fro daye to daye the wrathe of owre sauyl ihesu
 cryste. in the daye of hys wrathe and also of schewyng
 hys ryghtfull iuggement. and alfoo to be rescveyed in
 to the nyghte of dethe in the whiche nyghte of dethe
 no man may helpe hym selfe. for thanne no man may
 labure any thyng for to deserue. thanne that sone her lyfe
 of thys world be schortyd and alfoo fro hem takyn aweye.
 in the whyche her synnys and mysdedys encrefyn and
 growyn to her perdycyon and destruccyon: And what
 thing myght be more holsummur to them the whyche
 by her folusnesse and madenesse with a scharpe swerde
 koueyten and defyren to adde strokys to her owne pro-
 pre wondys thanne that they be bounde and also her
 wepynys takyn aweye / the whiche they mysufyd to her
 owne propre hurte and dammage. Thys forseyde
 clarke the whyche y knew sum tyme in my chyldhode
 and yong aage. y vndyrstode nor y knewe not that he
 was dysceste and ded. For that same tyme in the
 whyche y knewe hym he remouyd fro that prouunce or
 place ther as he was wonte to dwelle in before vnto a
 nothir prouunce or place. Neuert[h]elesse yn alle fuche
 peynys and tormentys as hit ys aboue feyd y fawe and
 fownde hym and y merueyled of hit For y had wente he
 had be yet a lyue and also an honest person. Than y
 spake to hym and askyd whethyr he hopyd any tyme to
 haue the mercye of god And than he feyde Alas alas
 y knowe and knowe that athishalfe[at this halfe?] domys
 daye y schall haue algate no mercye And whethiry schalle
 haue any thanne y am not certeyn Sothely euermore
 fethe y was putte here to these peynys they encresyn more
 and more Then y feyde to hym And why were yow

not confeste of thy fynnys at thy laste ende and dydyst no penaunce for hem Than he seyde by cause y hopyd to haue recouered and also by the disceyte of the deuyl my gostely ennemy y was aschamed to confess so fowle a synne. leste y thulde haue be of les reputacyon and dyspyfed amoneg them the whiche y semyd gloryous and fayre y confess me of lytyl and smale fynys to feche an honest person and a worschipfull pryste that yow knowyst wele And whanne he askyd me yef y had any other thynges to be confess of. y bade him go his waye and tolde him that yef any other thyng cumme afterward to my mynde y wilde sende for hym ageyne and tell him. And whanne he was gonnes and onethis came to his chirche y begunne to deye Thenne anone he was cald for ageyne and whenne he cumme / he fownde me ded and gonnes Trewly ther ys no thyng of a thowsand peynys that y sofyr dayly so greuys to me as ys the vnhappy presen-tacion of my fowle and vnclene leuyng that y vsyd in the world. and now beyng here am compellyd to doo actually the fame foule passyon. And besyde the hor-rabulle gretnesse of peynys that y am in. y am more confounded of schame whyle dat y am by the fame synne made cursyd and abhomynable in the fyght of al men. Alas alas who euer wolde haue wende that the worschyppe and fauour the whiche y hadde amoneg men sculde be turned to feche confusyon and despexion as it is nowe wherfore ful gretely y am confowndyd and asshamed. for nowe to euery creature y appere foule and abhomynable. the whiche before apperyd to euery man gloryous and honorabulle. And thys he seyd with full sore and grete cryng and wepyng And whyle y meruelde the wretchednes and peynys of so grete a man sum tyme. y fawe howe he was ponysshē in innumerabulle w[a]ys. and bythoo tormentys he was brought as to nought and dyssoluyd by strenthe and hete of fyre and so made lyquyd as led ys whenne hyt ys multe. Sothely thanne y askyd sent Nycholas my leder yf this mannys peynys myght be remedyde or helpe by any mene. And thanne he seyde whanne

the daye of dome ys cumme thenne schall crystys wille
 be fulfyllede He onely knowyth the hertys of alle
 men And then he wole doo to euery man ryghtfully.
 Therfore I coude knowe no thyng for certen of this
 mannys delyberacyon. Therfore thoo thyngys the
 whiche we haue spokyn of here before may wele be
 confyderyd as the scripture seyth in thys wyse. *Non*
est ei bene qui affiduus est in malis et elemosinam non
danti. that ys to faye hyt ys not wele with hym that
 ys besye in euyll Nethir with hym that dothe non
 almys See nowe and confydre howe gretely they be
 holpe in placys of peynys by the doyng of almys
 dedys. as oure lorde spekyth in the gospelle the whiche
 dyd hem in her lyfe. Thys clerke in hys lyfe was wife
 and wyttye in hys owne conceyte and trusling to him
 selfe set ful lytyl to feche helpe of other by almis dede
 and good werkys for his synnys. that hathe wrought
 nowe to hym damnacyon. Loo so fone and sodenly he
 ys founde onwyse and madde. Conceyue nowe what
 ys here nowe seyde of thys clarke and a lytyl before
 what was seyde of a goldfmyth and opynly hyt con-
 fermethe the sentence of the scryptrue seyng in thys
 wyse *Potenter potentes tormenta sustinebunt et exiguo*
conceditur misericordia. yat ys to seye. Myghty men
 myghtly schalle sofyr tormentys. and to a meke man
 ys graunted mercye. That goldfmyth and though he
 were a fyner yet was in hys owne syghte meke and
 lytyl the whiche nethir by his connynge nethyr of any
 othir vertue presumyd but countyd hym selfe euermore
 onwyse and onstable by cause of hys synnys Therfore
 by the mene of almys dedys. and serues as he myght
 doo. gate to hym the helpe and soffragys of hys grete
 and myghty aduocatour and patron seynt Nycholas and
 so in tyme of nede he had helpe and mercy as he
 defyred And also euyn contrarye wyse thys clarke of
 the excellente connynge ryches and worschippe that he
 hadde procedyd forthe hys wekednesse. And by cause
 he thoughte hym selfe excepte in this worlde. fro the
 comon labur of men. Lo in so cruell and byttur

example he is not nowe ponysshē with oþyr men. Also y fawe there hys tongue hauyng forthe oute of his hede and bely brennyng as hyt were a bronde of fyre and yat veryly he sofryd by cause that often tymes he peruerterd ryghtwefnes as a man myghty in wordys takyng gestys and mennys persons. For he vfyd not only to iangyl idyle wordys. but also frowardly in wordys contrarye to wrothe ouermekyl he had excedyd. Therfore no meruelle though he were ponysshē this wyse for suche excessys and fawtys. whenne oure lorde spekyth in the gospelle of the ryche man the whiche for hys light speking and iangelyng at mete was fore ponysshē in hys tongue in a flame of fyre. Sorthelely after this came to me that worschyppefull pryste to home this clerke was confeste of hys smale synnys as hit ys reherfed before And amone other thynngys the whyche this worshipful pryste herde of me y tolde howe this clarke afore seyde whenne he was confeste bade hym goo hys waye as for that tyme. and so anone dyde as hyt ys seyde before And when y had told him this he wepte ful bytturly and toke god to recorde that hit was very trouthe as y seyde and knewe wele. that the forseyde clerke seyde so to hym Therfore only of that multytude of wrechys y knewe this clerke that this seyde to me.



Othely thanne fone after that we were paste
thys third place we came to a regyon
where the soulys the whiche hadd done
her purgacyon in purgatorye ioyfully
restyd. in the whyche place many y knewe
wele and founde hem there in grete felycyte and con-
forte. Trewely as touchyng the ioys of that place and
the iocundnes and gladnes of them that were there as
oure lorde wyll geue vs grace we schall afterward
schewe and declare. but fyrst let vs turne ageyne thys

narracyon to thoes thynges the whyche we haue lefte
oute of the peynys and mertyts of some personys in
especyalle. the whyche y fawe and founde in tho
placys of purgatorye as hyt ys feyde before.

**C Of. ii. personys that this monke sawe and
spake with in the first place of purgatorye and
first with a prior.**

C Ca xxvii

 Herfore a prior that was father of a relygyous
place the whiche y knewe full wele sum
tyme dysceste and deyde this same yere.
And of hys maners and condycyons y
knewe many thyngys the whiche y leue
oute at this tyme by cause of schortenes. Thys man and
prior y fawe and knew amonge the firste that were in
peynys of the fyfste place of purgatorye that we came
to. Trewly he was in ful grete and fore tormentys
and sofyrd ful greuys peynys. sum tyme in fyre and
sum tyme in stinkyng bathys of brimston and pyche
medild to gedyr hoys face and chere was ouer wreichyd
and dedful. And affone as he fawe me he began mekely
to call me and grete me whome with compassyon of herte
y grete also and spake to hym many thyngys. And y
enquyryd of hym whethir he so sofreyd so grete peynys
for the fawtys the whiche he dyd in youthe by cause
perauenture he negligently kepte hys ordre that
he toke to hym in hym in hys chyldhode. And he
seyde naye. But neuertheles ful sore and bytter peynys
y sofre here not onely for myne owne synnys and ex-
cessys the whiche y dyd in myne own person howe be
yt that y offendyth in many thingys but also for the
wekyndes and mysgouernaunce of tho personys the
whiche a lytyl before y had charge and cure of. For
as touchyng myne own synnys y wulde sofyrd as y myght
here / thoes peynys the whyche be dewe for hem. For
y vsyd to redeme and schaft myne owne synnys by
ofte confessyon and takyng discyplynys and besy
prayers. And al so by dyuers other weyes. Sothely

of these thingis ful fore greuyth me nowe the carnal affeccyon and loue that y hadde to my frendys. as fadry and mother and other of my kynne of the whyche to sum of them y gate benefycys of chyrchys. whenne they were ful onworthy to haue hem and to othir y gaue right ondyscretely man geftys of the godys of the monasterye that y was prior of and they nowe ful lytyl remembre me or doo any thynge for me in my nede. Trewlye the fauyr of pepulle and the loue of worschippe that y had me prinſpaly noythe And alas alas for forowe. for and god take not mercy on me as y am nowe in peynys oute of mesure. so schalle y be withoute ende. The couetyſe ambycyon that y hadde to kepe my worschippe. and the fere that y hadde to leue hit. so blyndyd the syghte of my soule that y lowfyd the brydyl of correccyon to the willys of my fogettys and sofryd hem to doo and folowe her defyrys and lustys as my yes had be clofyd. leſte haply yef y had correcte hem and refraynde hem from her lyghtnes they wulle haue be to me as enemyes to labure and to haue me out of my worschippe and prelacyon that y was in. Forthermore they that were gode relyggyous men and had zele and loue to kepe the ordyr. y no thing helpyd or fauryd in conſeruacyon of the relygon. but full inordenatly and contrary to vertue y wolde wyth other that loued hem not speke euyl of hem and detracte hem and cheryfſhe other that were ful euyl dispoſydyd and brekerys of her holy professyon and order And alle this y dyd a part of myne owne lightnes and a parte be cause y wolde defende my prelacyon And for hem to pleye lewde gamys and to speke and clathyr tryfullys iapys and other lewdnesſe and also to goo and wandyr amonge fecler folkys and ydernes. hyt was leſul to hem. as hyt was to me Therfore ſome of hem by thys cruel lyghtnes of me and that they ſawe in me preſumyd and ſayde to do many full cursyd thyngys. wherfore here y am ponyſſhe withoute hope. howe be yt that y approuyd not her wykyd dedys Notwithſtanding y knewe hem. and of a vayne drede. made lyke as yf y had not knowe hyt.

wherfore many of hem bode styll in her fowle
 abusyons. going fro euyll to wars. And some of hem
 contynued in euyll vnto her dethe whyle y leuyd in
 the worlde. and now they be euerlasting dampde.
 Also some other of hem yet hethir to leuyn contynualy
 wars and wars in grete synnys and dedly dedys. wher-
 fore to hem and to me as y am agaiste succedyth inex-
 tynguyble fyre. Also fro the howre that y paste fro
 my body. y ame putte to onspekehabule tormentys the
 whiche were as me semyth nowe ful lyght in compary-
 son of the peynys that y nowe sofyr. Sothely the firste
 daye after my dethe was to me more esuer thanne alle
 the dayes that y hadde setthe. And of alle the synnys
 and fautes that nowe they done after my dethe of an
 euyl custome that they hadde before the whiche they
 be seyne to haue take by my neglygens. my peynys
 therfore ben euermore encrefyd. And by cause that y
 knewe sum of hem that be ded and sum other the
 whiche yette leuyn. that haue flyd and falle besyde
 other synnys. to that fowle and abhomynable fynne
 that ought not to be named and therfore putte to hem
 no correccyon. no thyng y drede somekyll. as the
 encrefyng of my peynys so largely tyl y be compellyd
 to sofyr the foule and abhomynable stenche the whiche
 they sofre and haue nowe the whiche dyd the same
 fowle and abhomynable fynne for y know wele that
 the greuys peyne of that fame stenche ys more intol-
 lerable and peynfull than any other peynys that
 synners sofry. And as ofte as they the whyche y lefte
 alyue dampnably offendyd. anone the deuyls ranne to
 me with grete scornes and vpbraydys and euermore
 and more with newe peynys encrefyng my tormentys.
 Also he tolde me what daye what place and what tyme
 after that he was paste oute of thys world and what
 person of hym hyt was and what synne he hadde done.
 And he told my many thyngys that they dyde and
 and seyde anone as they done any euyl the whiche y
 had sum tyme cure of. the mynystryys and wykyd
 angellys of the deuylle vpbraydyn me with the same

and anon they encresyn my peynys Sothely ther was sum of the bretheren of that place the whiche this man aforefeyde was prior and father to that were accendyd by zele of rightwysnes and feruor of relygyon and dyd also grete labur and dylgens that alle inordinate fauors putte a syde the puryte and honeste of her ordre myght be kepte And this y knewe was trouthe wherfore y feyde to hym. Howe than was hit noysyd fer and brode that many thyngys were wel reformyd and amendyd before your ende in the place where ye were prior yf hit be nowe schewyd yow fomekyl euyl of hem that dwelle there yette. And thanne he feyde Trew hit ys as ye faye that mekyll thyng was correcte and amende more than yt was wonte to be before Neuertheles of her amendement hauie y no frute ne mede but also my peynys encresyng because y was ouer mekyl agenſt her correccions and leſte y schulde be correcte or tho thingys amendyd that be amendyd ful mekyl y lettyd Sothely y was affchamed of her opyn correccyon. but leſſe y baſhyd to here hem ouer all fchamfully dyffiamyd. Trewly her condycyons were fo foward and obſtynate that vtwardly y hadde wende they had be incorrygyble and what sum euer ys beleuyd to be done ther fore amendment. but yf the meruaylous power and myght of god helpe. hyt wyl be broughte done ageyne to noughe Alas alas why dyd y beleue euer to feche confels. Alas that euer y fauyrde and magnyfyde feche persons by the whiche y dyd fo offendē the mageſte of god fo to let hem haue her wylle to doo what they wolde. Sothely foure persons there byn and tolde me her namys that y schulde feye to hem. but yf they fone do to god. euynworthy penaunce for her cursyd dedys and confels. by the whiche they haue loſte hem ſelfe and other also the whiche haue done after hem they fchalle haue the indycyble and euerlaſtyng tormentys of helle And trewly yf they dyd penauns and ſatisfaccion tyl domys daye they schulde thynke hit but lytyl in to the recompensacyon and expyacyon of the grete and longe fchrewdenes

and cursydnes by the whiche they haue broughte me to this peynys that y am in nowe and with her wyckyndes they haue al moste enfecte and cumbred alle the howse. Sothely onethys or litil any tyme tho foure persons y wilde displease but y was inclynyd and bowyd to let hem do what they wolde Also fewe ther ben of al the couent that for me and for myn helping. Fully haue done and seyde the messys and psalmys wyth other soffragys and prayers. the whiche of dewty they schulde seye and do for me according to oure relygyon And many of hem for whome y am now in sore peynys haue done none of these thingys yet for me. therfore what for forowe and drede that y haue of these present tormentys. y am peynde on euery syde Seche thinkys fawe y aboue this prior and this wyse he spake to me as hit ys aboue rehersyd.

C Of an ancre that he saue and knewe in the same place.

C Ca xxviiiij



Knewe also a certen ancresse the whiche was of a gode and honeste conuersacion whome gretely y louyd and y fawe her ther : as sche had comme late fro the world. Trewly sche was stable and stedfaste in contynaus and feyre of beholding. home the laborus weye that sche had gon a lytyl had weryde. and with the peynys of fyre that other were inuoluyd here and there sche was ofte tymes tochyd and sum what brente. But she ful lytyl counted hyt and haftyd her spedly gretly profeting on the iorney that goyth to paradyse. and this whan y fawe y take god to record y had wende hyt had be sum fantesy and as hit had be a dreme for y beleuyd in no wise that sche was ded Than seyd y vnto my selfe. Y trowe that the merytorye leuyng of this ancre and seruaunte of cryste so ys schewde to me by ymagynacyon. for trewly sche that ys yette alyue in her bodey may not be here. Sothely the thirde daye

after that y was cum to my felse ageyne a certen ney-
bur of herns was here that y spake with and prayde
hym to grete her wele on my worde. and al so that
sche wylle whytsafe to pray for me. Than he feyde
Praye ye also for her our good frende for ye scalle vn-
dyrstande that sche ys disceste and paste to god.
Veryly y merueylyd gretly at hys seying And than
first y beleuyd that hyt was trewe that y fawe of her in
the first place of purgatorye Furthermore this generall
condicion of alle folk that deyon. y knowe there
opynly. that alle pepule the whiche be ordende to
perceue reste and blysse before the daye of dome.
hadde euermore fro the first howre of her dethe her
peynys leffe and leffe. But yf hyt were so. that any
of hem had lefte to other that leuyd after by euyl
exampulle occasyon of synne the whiche ryghtwyfly
they myght wyte hit hem that dyd so before. and
whyle they dede no satisaccion to god for hit before
her deth wherby feche occasyon of synning lefte to
other schulde haue be forgeuyn hem also they yat
greuyfly offendyd by the whiche they deseruyd euer-
lasting dampnacion begunne to goo fro ful bittyr
peynys to wars and so by succeding of her peynys
dayly her tormentys besyly encresyn yat euery day folo-
ing is more greuoffor to hem then was the daye before.

C Of a certen bisshop that was there also.

C xxix



certen bisshop y knew there in peynys the
whiche onys y fawe and he was bore in
thys ground of inglonde and had hys by-
shopriche be yonde see. Trewely he
deyed thys same yere abowte the feste of
seynt Myghel the archangel. For than y knewe opynly
the daye of his passyng but nowe hit is fallyn out of
my mynde the whiche that tyme was occupied aboute
many thingys that y fawe. Sothely innumerabulle
thyngys there were the whiche y dyd not wele note

nether cowde wele kepe in my mynde all thyngys that y had notyd. Trewely the same man the whiche tolde me of the passyng of the ancreas as hyt ys seyde in the next chaptur before told me also of the passing of this byfshoppe but he knew not what tyme. Trewely anothyr yong man. the whiche was cosyn and alye to the same byfshoppe. and also in seruyce with hym whenne he leuyd cam home ageyn to his countrey of inglondre and brought certen worde to the todyr man that tolde me that the forseyde byfshoppe was dede Trewly y fawe this byfshoppe al moste contynualy brennyng in flamys of fyre and moste be cause of his vycus leuing that he leuyd in his youthe also he was torment in other innumerable wifys and be cause y fawe sum specyal thinge aboute him y thought to remembre and specially to speke of him Sothely as he brende besly in fyre he had euer more a ful honest clothe apon him there the whiche not only was hurte by the fyre but also yt was yldyn and made by the fyre more feyrer and semlyor than hit was afore Thanne sent Nycholas declared to me the reson of thys meruaylous thyng and seyde Thys preuylege he gate to hym whenne he leuyd. by a good dede the whiche he vsyd to doo And this hit was. Euermore he hadde compassion on powre pepulle that were nakyd and ful lyberally he vsyd to releue hem of that nede wherfore his clothynge schalle neuer lacke feyernes. tyl that he haue fulfylled his penauns and take of god the stole of euerlastynge ioye and blysse.

C Of a certen woman the whiche was a pore manrys wyfe. C Ca xxx



woman also that was a poure manrys wyf dyde this laste yere with her husbond the whiche was wele condiconde and in mony thyngys ful wele dysposyd. Sche was sum tyme ryght famlyarly belouyd of me. home

ful gladly y behylde there in lyghte peynys. in comparyson of other swifstely goyng forthe to the grete mede and worschippe of heuynly ioyes. Trewely in thys that sche vfyd impacyently to stolde and vpbrayde hem that dyd her wronge and enmyte and in her herte hylde rancour and sowernes agenste hem. sche gretely offendyd and therfore sche hadde sofryd peynys. Neuertheles thys vyse was to her inuyncible by cause of her imperfeccyon and euer sche hatyd hyt and often tymes wepte that sche coude not ouercome hyt. wherfore sche hadde the foner forgeuenes of that synne. Sothely sche was in her prayers ful deuoute and wele dispofyd to almys dedys and hospytalte more than sche might wele do of her owne godys And before her dethe by long sekenes that sche had sche was proud and clenfyd as gold ys in a fornes by the whyche al mooste sche hadde caste fro her the scurse and the hardenes of her synnys. Forthirmore fulfeldyn hyt is in this dayes in the whyche. al mooste the condicions of alle men gone oute of kynde. for the pure and clere symplycyte and innocentnes of the very chirce of god. that any man leuyng in thys lyfe kepyth or rekeuerythe fully the equyte and puryte of the holy gospelle. the whyche tyle a man fulfylle he may not dwelle in heuynly placys nethyr schalle reste in the mownte and hille of paradyse of ioye and blysse. wherfore what sum euer thynge of synne and vncleneffe contrarye to equite and ryghtwysnes cleuyth and restyth on the sowlys that passyn hens out of this world hit shalbe purged in a nothir world and so by her penauns the weye and pathe of a ioyful restyng shalbe schewyd to hem that be purged and clenfyd. and so thenne in placys of reste the entring of heuyn and euerlasting blisse ful largely shalbe oppynd to tho soulys for the perfette desyre that they shal haue ther to se god Sothly this only must be takyn of tho synnys whiche by her light qualite or els by confesyon and satissaccion don for hem be granted of god to be changyd and contyd among venyal synnys. For as touching tho

synnys yat be dedly and were not in this worlde by the remedy of confession and penans made light and venial hyt ys withoutyn doute yat he shal so be presentyd to his iugement in the world yat is to cumme as he is fonde in hys leuyng when he passyfthe oute of this worlde.

¶ what peynys relygyous men sofryd for certen fawtes.

¶ Ca xxri

 Othely y fawe alle relygyous folke bothe of men and wemen how they sofryd certeyne peynys as wele for lytyl offenses as for grete synnys and as hit were propyr peynes for synguler synnys. And full sore as hit semyd to me were the leste peynys that they sofryd for ryght lytyl offenses as for immoderate lawghyng and ydyl wordys spekyng and that they sofryd her mynde negligently ouyrmekyl to wandyr aboute in vayne thoughtys or els for lyght brekyng the rulys and fourme of her relygyon as in lyghte and nyce behauing of gestur and in multypling sygnys to mekyl and so for goyng and wandryng out of her cloyster and cellys onprofetabully and also for many other thyngys in lyke wyse. For some y fawe ful myserabully wepyng and rowlling hoote brennyng colys in theire mouthys for eting frutys and herbys out of dewe placys and tyme not for any medsyn or nede. but for luste and appetyte. And for immoderate lawghing they had betingys. For ydyl speche strokys in her face. and for vayne thoughtys they sofryd greuys and varyante trowbulnes of the eyre. And they that offendyth in dissolucyon of gestur and behauyng were bonde with scharpe bondys and many with fyry boundys and for superfluyte of signys by the whiche they hadde to gedyr lewde pleys and ydyl gamys. sum of hem had her syngers flayne and some had hem by knockyng fore broysyd. They also that were onstabule

wandryng here and there were greysly caste and throwe fro one place to another by the whiche her lymmys were sore hurte amone hem selfe Also they that spake wordis of reboudye the whiche sounned onclenesse or other wise agenſt the honeste of relygyon were ponyſſhte there almoſte as fore as for dedly synnys. Alsoo who ſum euer brake any vowys made to god or to hys feyntys ſpecyally in tyme of drede and perylle for her helpe and delyuerans And after ward fuerte takyn of the ſame vowe ſofryd ineſtymable tormentys.

¶ Of a certen knyght that brake a vowe ¶ xxxii



Monge hem that brake her vowys y fawe a yong knyght brennyng in the myddys of fyre whome y knewe ſumtyme ful wele And as y enquyred of him why he was putte in ſo grete peynes. thys he tolde me. My lyfe he feyde that y leuyd was but baren and vayne and also vycuous For y was iſolent and nyſe in prydē and elacyon and foule and vnclene by the vyce of lecherye. not withſtonding for thys y am nowe ſpecyally ponyſht by caufe y caste aweye fro me the fygne of the holy croſſe the whyche y hadde takyn apone me in a vowe that y made to goo to the holy lond howe be yt that y toke the croſſe not for deuocyon but for vayne glorye the whiche y loued to haue hadde of the lorde yat y feruyd. Trewely euery nyght y labur in going asmekyl as y maye to make an ende of that pilgremage. But what for febulnes of strenthe and contraryufnes of the wedyr and alſo ſcharpnes of the waye y am lettyd gretly that onethe y may goo at on tyme a full lytyl dayes iourney Sothely whenne the mornyngh begynneth. fleyn to me wykyd ſpirytys beyng wodde yn al cruelnes. and drawyn me ageyne. to the place of my peynys. where euer more al the days tyme y am gretly peynde yn fyre. Neuertheles

wyth a certen amendment of lessur dysseſe thawght hyt
be lytyl. And ageyne when nyghte comythe. y. am
restoryd to the place where y leſte laſte my iourney.
and ſo y go forthe on my pylgrimage. and when the
mornynge ys cumme y am drawyn ageyne and caſte to
peynys. And al that haue vowed to go to the holy
londe. and aftyr dyd caſte fro hem her crosse. and
whent not dedyr. yn lyke wyfe as y go. they be com-
pellyd to do her pylgrymage. ſo yf they may haue the
grace of god yn her laſte ende to repente hem. as y
had to repente me for brekyng of my vowe. and than
by the hofſum remedy of confeſſion thys fynne yat was
dedly fynne may be changed to a venyal fynne Oþyr
wyfe al that breke that fame vowe. be put to eternalle
dampnacion.

¶ Also of another knyght.

¶ Ca xxxiii

 Nother knyght also the whiche welle dyde
and paſte to god a x yere a gon y fawe
and knew there. This knyght that tyme
the whyche y fawe hym had ouercome
alle his grete peynys that he had foſtryd
before And therfore y fey he dyd wele For by that
space of penans he wente wele toward the ioys of para-
dyſe. Sothely he bare there on hys fyſte a lytyll
byrdde lyke a ſparhauke. Alſo in hys lyfe aboue alle
men that were of that countreye the whiche he dwellyd
in gaue gladly and lyberally to all pore pepul that
came to hym hospytalyte. Trewely his wyfe dide
afore him almoſte a xxx wyntyr after hoys dethe he
leuyd continent and chafe. in a wydwardys lyfe
redy and benyuolente to alle men whilys he leuyd
And gretely merueylde why he yat was fo honeſte of
leuyng and wele condycyonde in hys demening had
not yette perceiuyd fully reſte and ioye. Than he
ſeyde to me that hit was not too be merueylyde. For
why whenne he leuyd he miſhte ofte offendē in many

wysys. specialy by cause that in hys youthe and child-hode. he was norishte and broughte vppe delicately. and what for felishyppe and hys yowthe. was drawyn to many noyssful thyngys of the whiche he kowde not fully be purgyd and made clene in worldly conuersacyon. where he muste conforme hym to the maners and behauyng of hem yat he dwellyd amonge. Sothely he complaynde that the hauke the whiche he bare on hys fyste. paynfully tare his hande with her bylle and scharpe cleys This tedeusnes of peyne. he sofyd as he feyde by cawse that in haukyng the whiche he vsyd alle the tyme of hys lyfe. gretely delytyd to see the haukys whenne they flowe howe they toke other byrddys. The whiche haukyng he lefte not in hys aage. nethyr there of had any compuncyon. For he knewe not that seche a thing were any synne. Many other thingis also y fawe and behylde in this firste place of purgatorye. e. as wele aboute hem that y knewe, as aboute other bothe of men and women of alle degreys and professyons of the whiche eueryche on of hem were ponyste in peynys innumerable. ful scharpe and bytterly. as y haue schortely aboue feyde. vnder a certen generalyte. wherfore these fewe thingys feyde now of many thingys. be suffycyant here at this tyme.

C Of tho persons that he sawe in the secund place of purgatorye.

C Ca xxxiiij



Owe of tho thingys the whiche y fawe and notyd in the secound place of purgatorye sum what y wylle schewe and declare to yow Sothely in this secund place y fawe and knewe many mo that were sum tyme of myne acquentanse. than y dyd in any other place fore wepyng and sorowyng in her peynys her synnys by the whiche they had brokyn owre lordys commaundementys wherfore they were alyenate and made ferre fro his famlyare knowledge.

C Of. iii. bysshoppys yat y fonde there.

C Ca xxxv

B Hre bysshoppys that y knewe wele sum tyme
 I sawe there straytely bownde wyth fyrye
 chaynysostyn tymes. turnyng and walowyng
 ful myserabully. now yn gret fyre. and now
 yn scharpe stormys of hayle and snow and
 whyrle wyndys. and aftyrward yn a fowle stynkyng
 ponde of blacke watyr. Trewly they were ponyght
 dyuerfly. not fer from othyr. And on of hem was
 more bytterly torment than tothyr were and that was
 by cause he vsyd yn hys lyfe to sytte amonge secler
 iugys. yn place and tyme of pledyng and ther yn. he
 toke a grete plesure and delyte and oftyn tymes he
 was. to many that pledyd her caufis of god consciens
 a vyolent oppressur agenſt ryghtewefenes. and therfore
 he compleynyd whyt an opyn mowthe that hys tongue
 contynually brende yn flamys of fyre. And as he was
 now brennyng yn fyre and now wete. And stystely froryn
 [stiffly froſen?] yn snow and froſte. and now yn a stynkyng
 ponde. and now fowle ouerkeuryde yn fenne and
 plutte. hys tongue euermore conteynuyd yn brennyng
 fyre. The tothyr of hem othyr whyles neglygently
 brake hys chaſtyte. the whyche dede ſpecialy yn a
 byshoppe. was ouerfowle and abhomynable. and therfore
 was he drownde oftyn tymes yn the fowle and
 stynking ponde. that lythe betwene the gret hete and
 colde as hyt ys feyde before Sothly a fore hys dethe
 he lefte the honowre and dignyte of hys byshoprye.
 and toke apon hym the meke habette of a monke. the
 whyche gretly helpyd hym. amonge othyr dedys of
 fatyffaccion. And al that so done. grete good and
 profette ther of cummyth to hem For al they ſpecialy
 be holbyn by the meritys and prayers of the holy
 feyntys. the whiche vsid afore the fame habette and
 alſo ben knowyn and markid to rife vppe ageyne in the
 ordyr of hem the whiche when they leuyd here vt-

wardly lefte this worlde or els at her laste ende in ful deuocyon forsoke this world. The thirde of these byshopys gretly delyted in worldly worschippe and vayne glorye. For the whiche fynne he was ofte tymys bore vp an hye in ful hye spyrytys of flamys of fyre. and by cause he fille fro the loue of god by seche fynne vnto the coolde of worldly flowfulnes. he was lette done brenning to the greuys coolde that was on the todyr syde of the fyre. and be cause of the comyn euyl and peynys that thes thre ware in. was for the negligens of soulys the whiche they had cure of and for the gret carke that they had of her riches and despexion of pore pepul for flatering of princys and imoderate carke of her kynnefolke. and as y may shortly conclude many thyngys in fewe wordys euerych on of hem fought after tho thingys that was to him selfe and not tho thingys that longyth to our lorde ihesu criste. And the general euyll of these and many other prelatys that y sawe was the negligens of her office delectacion of worldly worschippe and dyssymulacyon of her charge. and in alle these thingys ful heuely they forowyd by cause they mysfusyd her powre that they had vndyr god to the grete hurte of hem selfe and to the perdition of her fogettys and therfore the peynys of al seche prelatys were dayly encresyd more and more as y haue tolde before of a certen prior that what sum euer her frendys that leuyd in the worlde dyd for hem as in messys almysdede and seche other thingis by the whiche her peynys shold be lessyd dayly her greuys peynys were encresyd for the synful leuyng of hem the whiche they dedly fauerd and brought vp in her vicys orelys be cause they dyd not correcte hem in dewe forme as yt longeth to her offyce wherfore al they yat for seche caufys sofrid peynys gretly doubted of her saluacion and were almoste in despacion. So thly ther is no thing so greuys to hem that be in peynys as the oncertente of her delyuerans and also ther ys no thing that somekyl swagyth the peynys and forowys of other as dothe a very hope and

feythefull truse the wyiche they knewe and haue by oure lordys mercye to be delyueryd. and they that were certeyn to haue an ende of her peynys and were not bonde to the certente of dampnacion. yat same certente was to hem a ful grete folace and conforte For as touching the euyl and hurte of despacion asmekyl as y can consider and remembre me after tho thingys that y sawe there hyt greuyth disesyth and tormentyth tho soulys that haue hit more than al other peynys done.

C Of an archebysshoppe of canturbery

Ca xxxvi



sawe also besyde these aboue feyde a certen person that sumtyme was of grete name and fame the whiche after the meke conuersacion of monkys relygyon that he leuyd in before in the whiche he had leuid ful deuoutely as in bodeyn penauns in holy medytacions and many other vertues right excellently and at the last he was promotyd and made archebishope of canturbery and primate of inglonde But alas for sorow for trewly the more therby he grewe in the sight of the pepul so mekyl he had fal and decresyd in the sight of god the whiche behilde him inwardly and the sander had endid his life yef he had not be holpe by the mercy of god and the merytys of his good leuyng afore by the whiche when he was in relygyon a monke ful wele in good purpose and labore acceptable to god he had plesyd oure lorde Sothely when he was bisshope of canturbery and also specyal y ful excellent in conning ful lityl hede he toke to his cure. and to the gostely helthe of the peple For he onwysly promoted ful onworthy persons to beneficys of the chirche. and also he dredde and was aschamyd to execute the lawe for displeasing the king by hoys fauor hit femyd he cam to that dignite Also he studyd and thought by a colur of symulacyon odyr wife then he schulde to troble hem the

whiche he knew were agenste his promoting of the byshoprye and dignite that he had In these thingys and seche other. he had gretly offendyd. Also in this he was more to be blamid and more offendyd yat he hyd and kepte close ful onprofetably the auctorite of relygyon and wysdom that he had fro hem of home he was ful excellently named and to home he might ful gretly haue profet and ho sum euer so do they be ordende to ful grete peynis. for they be a sclauder to the chirche of god while they plucke not vppe and distrey the wekyd leuing and rotyd wifys the whiche be sowyn in the hertys and conuerfacion of the peple of god yat they haue cure and charge of nethir be aboute by her office to edifie and plante in her sogettys the nobulnes and condicions of vertu and honeste no more than other that lacke bothe holynes and gode vnderstanding Neuertheles our lorde fechyth awel of hem that had no conning in seche thingis as they shuld haue had for to be hedys of the peple as of other the whiche had connynge and vnderstanding how be it yat they had hit but barenly and turnith hit to the more tormentys and peynys of hem bothe Also for the opyn and foule onchaste leuing of pristys and clarkys bishoppis nowe a dayis ful gretly perishe be cause they correcte not so grete a synne the whiche is a ful grete iniurye and wrong to the heuynly sacramentys of holy chirche. for in thoo blesfyd sacramentys al the lyfe and helpe of crystyn peple is conteynyd the whiche asmekyl as is in hem. be not aschamyd to defoule when they be right foule and pollutyd Sothly of the negligens of denys of archedekons and of other officers mony thingis y saw the whiche y leue out to tel and how by her confenting and simulacyon and for taking geftys and mennys persons al the state of crystyndome almoste ys ouercome and subuertyd For this ys opynly shewyd in the werkys and condicions of hem that now leuyn Also the dissolucyon and floufulnes of seche persons yat shulde haue a zele and a loue to the peple of god requeryth and askyth eternal dampnacion

awfel to the clergy as to the laye folke and most to hem selfe and to her auctors Trewly for these thingis and many other inumerable in this wise the forseyde archebishoppe laborde in gret peynys vnder greuys complayning Sothly he was wel holpen there by the gloryus martir and archebishoppe of englonde sent thomas of canturbery home he had gotyn to him there a special patron and helper because when he went to the holy londe a pilgrymage in his lyfe tyme he hordende there an hospitalle for pilgrammys and intytylde hit in the name of fente thomas to the gret sokyr and conforde of crystyn pylgryms. Trewely this dede y knew first in purgatory when y saw the forseyd bishop in sore peynys but yesterday y enquired therof yf hit were trew. and a certen person a religius man told me how yt was ordende and begunne Forthyr more gretly hit profet him the labur yat he had when he went on pilgremage to ierusalem where he made yat place. Also many prystys that by the grace of god lefte her vycyus leuing of onchaftyte in very contricion of herte with confession of mouth when they leuyd and be cause they had not do penans sufficiently y saw hem torment in innumerale peynys Trewly then y thoughte to my selfe yat ful few prystys were ther fonde of the gret nombre yat is of hem in al the world. that had deseruyd peynis after her dethe for breking her chaftyte. and to thys hit was so answard Therfor ful few ben here torment of the nombre of seche persons for onethe it is feldynne sey yat any man of hem were very penitent and contrite while they leuyd for her synnys. wherfore hit ys no doute but yat the grete multytude of hem byn vtwardly dampde Sothly in al this visyon y saw no man that vtwardly hadd loste hope of saluacion nethir yat was in certente of eternal dampnacion. Neuertheles some yat were in greuys peynys had no knoulege when they shulde be sauyd and yat was most peynful to hem. And some that were in peynys knew a certente of her delyuerans and that was to hem a grete solace as hit ys here seyde aboue.

**C A certen descripcyon of diuers kynd of synfull
peple and of her peynys.**

Ca xxxvij



Yt were to longe and oute of mesure yeffe y schulde reherfe by name al tho persons the whiche y fawe and knew there of all condicions of all degreys and of all orders Also yef y schulde sey or be aboute to schew and declare synglerly the peynys and tormentys of euery syngler cryme like as hit was schewde to me at that tyme hit wulde be ouer tedufe and weriful to the redder therof. For ther ys no synne wretyn in holy scripture but ther ys ordende in tho placys certen peynis to al that be doers of hem T[he]refore y leue oute and pas by menfleers auowtres fornicators. lyers and forswærers glotyners trayturs couetyse folke. proude pepul enuyus pepul. sclauderers hateful peple and a thoufand mo of this wyse to home all ys ordende ther synglerly ful grete peynes and greuys And ho may tel of al these thingys when they yat were good religyus men sofred ful sore and greuys peynys only by cause they delytyd and toke a plesure of the feyernes of her handys and longe fingers Also weyfaring men yat were slayne of theuys in her iornay y saw hem ponyshite for her synnys in an yefy wife Theuys also of home hit is not to be lefte oute in no wise that were for her synnys iugit to han[g]ing in this world and were only confesse to a priste orelys opynly yat moste helpith of her wykydnes and euyl dedys in very trew contricion of herte and so anon toke her dethe paciently forgeuing with herte al her enemyes and al maner wrongys and trespassys done to hem and also her dethe in remyssyon of al her synnys y saw al seche with a special certen worschipfulnes put to ful softe and efy peynys Also other that were ponyshite and hangyd lyke wyse for thefte and other mysdedys and wulde not opynly confesse her synnys in tyme of her dethe but hoping by fraude and disceyte of her gostely enemy the deuyl to scape harmles at that

tyme for the denying and excusing her synnys how be hit that they purposyd in her herte to be confeste to a priste of hem afterward and to do for hem condigne penans and also vtwardly to leue hem yef they coude haue and opteyne space therto as they hopid and yet coude not haue hit but schulde deye and than in the laste ende of her lyfe mekely befought god and his holy feyntys of mercy and helpe. al seche were ful greuyfly torment in peynys for her synnys Not withstonding nethir these had loste hope of mercy and forgeuenes. Neuertheles they were gyuyd in fyry feturs and hangyd vp in the myddys of fyre on gybbettis home the cruel tormentours and fyndys alto bete and brake with scorgys and forkys and vpbrayde hem of crysmyss and synnys with grete scornys and mockys.

¶ Of posynners that he sawe there. ¶ Ca xxxviiiij

They that were posynners and posynyd folke and also wemen that hadde caste awey and forsake her babys the whiche they had bore or had slayne hem or ellis by her cursyd crafte had caufyd hem to be bore afore her tyme. I sawe suche persons by full ofte betyngys and abrasyng of naylys alto toryn And also they were compellyd to drinke dyuers metals as bras and ledde multyn by fyre and medylde with full stinkinge thingys the whiche brente her inward bowels and so went greuyfly thorow hem. and when it was out hit was brought to hem to drinke ageyne. Trewly certen grete monsturs of creping bestis with horrabul and gastful harmys cleypyd seche wemen: and stykyd her naylys ful depe in her neckys and sydys and hauyng at her brestys sokyd her pappys with her venummys mouthe and alto gnew hem with her cursyd tethe

C Of vsurers also.**C Ca xxxix**

Surers also y sawe howe they were dround
in gret heyps lyke hyllys of brenning
money complayning with grete sorowe and
wayling by cawse they quenchyd not in
hem when they leuyd in thys worlde the
euyl flame and synne of couetyse.

C Of fygtyuys oute of religion.**C Ca xl**

eligous persons that were fugytyuys that is
to sey that ranne oute of her order by the
whiche they had bonde hem self to the
seruice of god and after turnid ageyne to
the worlde and gaue hem to wordely leu-
ing. as a dogge yat turnith ageyn to his vomet so
gretely they were there smyt with peynys yat y can in
no wise tell nethir declare her tormentis. and onethe
ful bitter repentans and confession at her laste ende
sauyd seche persons otherwhile fro euerlasting damp-
nacion Neuertheles her apostasye was ful long tyme
and greuyfly ponyfhte.

C Of a certen kyng of Englund**C Ca xli**

But what schal y sey of a certen pryncie and
sum tyme king of englund yat y sawe the
whyche in his lyfe was ful myghty amonge
al the princys of thys world. Sothely he
was on euery syde pressyd and peynyd.
that a man myght sey of hem as feint iohan the euange-
lyste seythe yn hys apocalyps thys wyse *Quantum se
dilatauit. et in delicijs fuit. tantum datur ei tormentum
et luctum.* That ys to sey howmekyl he dydde extende
and magnifyde hem selfe and was in onleful lustys and

delytys. somekyl geue ye to hym torment and heuynes. how ys that may concede yn mynde what gret peynys al hys body and lymmys were fmytte wythe He fate apon an horse. that blewe owte of her mowthe and nose a flame blacke as pycche. medylde whyt a smoke and stenche of helle. yn to the greuys torment of hym that fate aboue. the whyche was armyd at al pecys as he schulde haue gone to batelle Trewly the armir that he were. was to hym intollerabul peyne for they were as bryght brennyng yirne ys when hyt ys betyn whyt hamers and smythyth owte fyry sparclys by the whyche he was wyth ynforthe al to brende and whyt owte forthe the same armir brende yn ful gret hete. and ladyd hym that ware hym wyth ful fore borhtyn. Also as tochyng hys helme hys shylde. and hys haburgyn. and hys legge harnes y leue owte. for by the brennyng hete and peyse of hem al. howe mekyl he was peynyd no man can telle Sothely he wulde haue geuyn alle the world yf hit might haue be so that he might haue be delyueryd fro on spurre with the whiche he was compellid to stere his wrechid hors to renne wherby ostyn times he fylle down hedlong Also the sadyle yat he fate in was stekyd thorow on bothe the sydys with fyrye brochys and naylis the which was a gasteful sight for any man to beholde. and the maw and inwardre bowels of him yat fate in the fadelle were fore smyt thorow by the scharpnes of tho brochys and naylys. and this cruelly was he ponyghte for the onrightful scheding of mennys blode and for the foule synne of auowtrye yat he vsyd In thys too thingys he dedly offendyd ofte tymys and tho cruel tormentours wykyd syndis ful gretly with derisions and scornys vpbraydyd him because he wuld be auengid on men yat flew his veneryas harte and hynde boocke and doand feche other the whiche by the law of kinde ought to be slayne to euery man and therfore sum of hem he putte to dethe or els cruelly wulde mayme him. and for al thys he dyd neuer but lytyl penance as long as he leuyd Also ful myserably he complaynde yat nethir his sonnys nethir his frendys the whiche he lefte alyue and to home he had

gotynmekyl temporal godys dyd or schewyd for him
any thing after his deth for his helpe and releuyng
No thing he seyde my sonnys and frendys haue done
for me in these peynys Alas lo y haue loste alle my
labur and besynes that y haue done ydylly to make
myne heiers riche and mighty Alas for the false and
deceuabul flatring of pepul and now what haue they
brought or done for me vnhappy to home y gate and
gedirde somekyl tresur and riches and to whome y
gaue so many rentys and possesstions and for home so
gretly y offendyd god while y leuyd and now y am
dedde non of hem doyth any thing for me Trewly y
saw him sumwhat esyd and releuyd of his peynys only
by the prayers of religious men to home in his life for
god he was full benyuolent oftyn tymes and therby y
vndirstode specyally that he hopyd to be sauyd For
thermore besyde al these thingys aboue seyde ful
greuyfly he forowyd and was peynde for by cause he
oppressyd diuers tymes the pepul with ondue taxys.

I Of a bysshoppe pat was there in peynys and
yet god shewid miraclys for him after his deth.

C Ca xlvi



Owe as y remembre a iiiij yere agone a certen
bisshoppe was chose to be an archebisshoppe but he was than hastely preuent
of deth and so disceste and lefte bothe
Trewly this bisshoppe was inwardly in his
leuing ful wele disposyd and religyusfly for he was pure
and deuoute in herte and clene of body that by the
vse and weryng of a scharpe herre and other dyuers
penauns: tamyd wele his owne flesche He conformyd
hys face and chere as hit semyd mekyl after the behauing
of feuler pepul and to eschue and refuse the fauer
of vayne glorye the whiche is euer prouyd an enmy to
vertu he shewid alwey in wordys and countenans gladnes
and iocundnes when he was withinforth contrite
in herte and in his affeccions Also his bisshop vyfd
as it is seyd before to ponyfis as wel his dayly fautys by

the whiche in grete curys and harde thingys he had offendyd as he dyd other synnys the whyche he had done in hys yong age by dyuers chasmentys and ofte wepyngs. Also in hys office of bysshoppery. he had offendyd greuyfly in mony thingys by hys neglygens as other bysshoppys dyd of home y haue made mencyon aboue. Of this Bysshoppes y harde nowe opynly by the seyng of many folke. that by hym myraclys were schewed and done after hys dethe on feke pepull and febull. And I suppose hyt ys trouthe that oure lord dyd worschype hys feruaunte with seche benefetts to geue other example and vndyrstondyng. that he herde and clene leuyng the whyche he leuyd ynwardly. plesyd owre lord ful wele. the whyche beholdyth only mennys hertys. Sothely yet fownde y hem yn peynys remanyng to hym wythowtyn dowte. ful grete mede and rewardys yn the euerlastyng blyffe of heuene. And he that beleuythe not them the whyche byn yn the peynys of purgatory. sum tyme to doo myraclys yn thys world. let hem rede the iiii boke of the dialoge of seynt gregory. and ther he schal seefullyuran example of thys thyng. schewyd and done at Rome of an holy man yat was callyd pascasius a decon.

C Of a certen abbotte.



Certen abbot that was wele and religyous dysposyd and a man of gret sobirnes deyde a x yere a goo. the whyche bequethyd at hys laste ende to one of hys bretherenmekyl mony for to dele to the powre folke for the helpe of his fowle. Thenne this monke wyfylly and deuoutely fulfylled the abbottys wille and gaue alle that money to the pore pepul and nedys. And where he knewe any yat were colde and hungry or smytte with sekenes and were bore of honeste folke and wele condicyonde and were fallyn to pouerte wherby they had not to bye her leuyng. and to begge they were aschamyd to seche he wulde opyn hys hand after his powre and releue hem with mete and drynke schoys and clothys. Also to ancrys and to wedowys to

C Ca xlviij

wolde folke and to powre scolers he gaue mekyl com-
maunding hem al to praye deuoutely for the soule of
him for whome that money was geuyn And also they
dyd ful spedly And whenne this trewe and feythfull
monke had geuyn to pore peple alle that was be takyn
hym he fylle in to sekenes / by the whyche long tyme
he was wele prouyd and purgyd and dysceste a foure
yere a goe and made a blesyd ende. And bothe the
forseyde abbotte and the monke y fonde there in pur-
gatorye Trewely the abbot was holdyn yette in scharpe
peynys and moste by cause that ful carnaly and ouer
mekyl he louyd hys kynnys folke and also was to hem
ouer large in geftys of the goodys of hys monasterye and
spende on hem mekyl more than was conuenyent to do.
Playnly that fame vyse that ys to feye carnalle loue to
kynred more thanne ryght requyryth. full sore greuyth
al moste alle maner of peple that were profeste to holy
relygyon in her lyfe. and also al them that were dys-
penfours of holy chirche goodys as byffshopys byn and
fuche other the whyche spende hem probably in other
vysys than they schulde. And as y gese of hem them
whiche waſlyn the godys of the holy chyrche wherby
they were made ryche in dyſſolucyon of clothyng in vol-
uptuous metys and pomyps of the world so schalle they
that vſyn ſcarſly to her nede the godys that they haue
thaugh no thing of hyt be ſpende in vanyte. ful ſtraytely
geue acomtys of fuche godys as they haue and kepe and
remeynyth aboue her yede Sothely they ſchuld firſt
geue of here goodys more largely to the pore pepulle
of her parifhonſe and afterward by diſcrecyon helpe
her faders and moders as they nede alle ſuperfluyte
putte afyde and also releue other pore folke and ſo de-
ferue mede of god withoute any offense. For ther in
purgatorye y knewe firſt this rewle ordende to byffshop-
pys and abbottys persons and vicars of the chirche the
whyche can not be brokyn withoute grete vengns. And
yere y fawe theſe thyngys ſo ordend. full fer y thought
odyr wyſe of hem. For y knewe afore that the maners
and condycyons of ſeche prelatys were ferre fro hyt and
odyr wyſe demenyd And alle that kepe and fulſille

this lawe and ordenans as ryght and reason requyryth schalle so be rewardyd of god for hem as they hadde geuyn alle suche godys of her owne propre patrynyonye. Therfore thys Abbot afore feyde among sore and greuys peynys and tormentys hastyd hym toward the reste of paradyse. And as he fawe and behylde the forseyde monke hys brother the whiche was there in a certen parte besyde remouyd fro the greuys peynys and tormentys that were there. and ful lyghtly peynde in comparyson of hym bowde hym selfe oftyn tymes to the fame monke and thankyd hym with bothe hys handys for the grete charyte that he schewyd for hym in the dystrybucion and delyng of the forseyde money that he delyueryd to hym. And the monke schewyd hym selfe to the abbot that behylde hym ful gracyous of syghte and gladsum of chere. For he was right feyre and sembly in whyte clothyng thawghe they were resperste and had on hem a few spottys. And whenne y fawe thys y merueyled in my selfe. Thenne fente Nycholas yat hylde me by the hand tolde me this of hym. Knowyst this monke that thou seyst. he seruyd and pleaseyd god ful wele in hys lyfe wyth grete clennes of herte and chaftyte of bodye. andmekyl euyl the whiche schulde haue be done in the place were he was he lettyd and was agenste hyt. For he was feruent in zele of ryghtwysnes and hatyng euyl of herte wherfore many reproves oftyn tymes pacyentely he sofryd for the defensē and honeste of his religion and specyaly of hem the whiche ware the habet of religyon apon hem for that entent that they myght dystroye the vertuus leuing and conuersacion of relygyon ful besly seruynge not her spiryte but the wrechidnes of her flesh and the worlde in the monasteriis of spyrituall and gostely leuing. And alas for forow for now by feche persons the specyal worschyppe and honoure that holy chirche was of before is almost brought to nought whyle the muitytude of carnal and worldly men encresyn aboue noumbrē. home the fewnes of spyrtyuall men sofryn chesyng rather to dysfymalle and not to knowe her euyll and so to reste hem selfe than by her blamynge and resyst-

ing stere and moue agenste hem the wrathe and trow-
 bullus hastynes of suche euyl dysposyd persons And
 thaught they soo do yette they can not be fewer fro the
 spyes and fraudys of hem And as sum tyme ysnael
 that was bore carnaly purfewyd ysaac that was bore
 spyrytualy that ys to seye by a spyrytual promyse of
 almighty god. lyke wyfe hyt is nowe. For carnal folke
 ben ful greuys to spyrytuall pepul. be cause they can
 not peruertere hem to her fawardnes Also many ther
 byn that gretely hyt ys to forowe the whyche in her
 leuyng begunne spyrytualy. but by processe of tyme
 owther they be ouercumme by onstabilnes or els ben
 dyscseyuyd by symplynes. and also they falle done fro
 her purpose and begynnnyng vnto the myserabul and
 wrechyd corrupcyon and flowfulnes of this world. en-
 tyfyd and drawyn by the examplys and councelys of
 euyll dysposyd perfons. Trewly these grete hirtys of
 relygyous leuyng the whyche before in the tyme of
 faders. ful nobly flowryd and schone as an heuynly
 lyght. ful gretely beholdyth the Prelatys of holy chyrche
 in thys dayes. that knownen thys and despysen hyt. in
 so mekyl that they vndyrstonde not hem selfe. that hyt
 ys so wyth hem They knewe veryly what thynge they
 be cum to. but they what thinge they schulde haue
 cum to. because yat they be cum to the luste and ple-
 sure of thys world but they schulde haue cum to the
 folowing of crystys pouerte. and to the karke and dily-
 gente kepyng of her cure. that ys the pepul of god
 commytted to hem. And therfore that they seche and
 that they care. For that they be cum to and that they
 haue. The pepul of god they fede not but distroye
 and hem perauenture that they haue turnyd fro ryhht-
 wynes they fleyn spirytually and lesyn. for her con-
 formyng to hem not shewyng hem selfe faders and
 pastors. but woluys and theuys. Trewely the promot-
 yng of suche perfons kyngys and bysshoppys and other
 grete men procuron and gete. and her sogettys ful
 mekyl loke ther astur not beyng rectors and faders.
 but peruersours and destroyers of her sowlys the whiche
 thynkyn that alle thynge that ys vnder hem that lykith.

ys leuefulle. why by the rightwes iugemente or god
 byn remys trowbuld and chyrchys confowndyd and the
 state of erthely folke vtwardly subuertyd And for seche
 demenyng they be acursyd of god the whyche schulde
 be dcuowt and meke intercessours to god bothe for hym
 that byn a lyue. and for hym that byn dede by hoys
 meritys and prayers. specialy the welfare of al crystyn-
 dome myght be preseruyd and encresyd and al euyl
 fer put away fro the pepul of god And whyle sent
 Nycholas complaynyd of seche thynges and of many
 othyr yn thys wyse. and remembryd also some thyngys
 that were of grete commendacyon and laude of certen
 persons. the whyche yn her tyme stode ful manly yn
 seche perels. and strenthyd othyr so to doo y saw ful
 many on euery syde me the whyche y knewe be fore
 fore holdyn yn ful greuys peynys and tormentys
 Trewly y lokyd most apon hem that y knew a lytyl
 be fore and louyd ryght specialy.

C Of an abasse also.



F the whiche a certen worshipful abbas was
 ther that blessedly paste thys fame yere
 owte fro thys world tawarde the euerlast-
 yng lyse and ioys of heuyn. Sothely sche
 tolde me many thyngys bothe of her state
 that sche was paste and of her state that sche was yn.
 also fche feyde many thingys to me the whyche y schulde
 telle to her owne naturale sisters that were vnder de-
 tytyl of virgynyte amonge othyr holy virginis yn the
 same monasterye. that sche was abbas of by some certen
 tokyns of the whyche some y wolde telle that schulde
 be to the herers of hem ful gracius and good but that
 sche bade me telle hyt to no nothyr. saue to hem that
 sche commawndyd me Sche feyde also that sche hathe
 resceuydmekyl releuyng and helpe of her peynys by the
 deuowte prayers and psalmys of her systers the feruantis
 of god tho home be fore sche was a spiritual modere.
 And sche commawndyd me to thanke hem for mony
 good dedys the whyche they haue done for her and

C Ca xlviij

for the sofragys of messys and oþyr holy prayers that they haue gotyn for her as they myghte of certen religiouse persons. And more ouer they haue made and ordende to be offerd to oure lord dayly withoute any cefyng for me messys and other deuoute prayers. And therfore lete him knowe withouten doute that they schalle haue therfore ful grete mede and y also haue scapyd ful scarpe peynys. And yf they perfeuere as they haue begunne. fone y hope to scape the remande of my peynys. Sche tolde my also that gretely hyt helped her that before she was made abbas sche schewyd and behauyd her selfe with grete compassyon fulmekely to some of her systers that were sore vexed wyth grete fekenesse or temptacyon and ful ofte dyd alle maner of feruyce deuowtely that were right soule and abiecte in the monasterye.

¶ Of. ii. yonge nonuys that were lepus ¶ xlvi



Here were sche seyd on a tyme in owre place. ii. yonge vrygyns the whiche were ful fore infecte with the grete plague of lepur. And for asmoche that in many placys of her bodyes. the flesche was falle downe to the bonys and the skynne aboue. oftyn tymes horribly blyster owte of bleynys. And alle my systers of owre monasterye lothyd alle moste. to see or vyfyte hem or to toche hem but to me me thought and semyd full swete. to haue and opteyne hem yn my lappe or holde hem in my harmys. and furthermore alsoo to wesse hem in bathys. and also to wype her fores wyth my fleuys. and they ful wele and gladly sofryd that plague of lepur and tankyde god of that chastement and dysseſe. And so deltytyd hem yn hyt as they had refeyued of hym gracius gyftys of diuers ornamentys. And where alytyl whyle agon. they were peynyd yn the worlde by a longe martyrdome. now ful bleſſydly they folowyn the heuenly lambe her spowſe ihesu cryſte wyhtowtyn any ſpotte wher ſum euer he goo. And for they pety and charyte that y had and ſchewyd to hem

yn her nede y haue euermore had yn al my peynys. a swyfste refreschyng and releuyng of helpe. Also many oþyr thyngys the same abbas tolde me amoneghe the whyche sche complaynyd that for on thyng that she dyd she had sofryd sore peynys and that was by cause. neglygently sche lefte a certen chylde a yonge scoler. that was destitute of al hys frendys. and was comytyd to her of a certen byshoppe for to be browght vppe. and therfore the chylde leuyd longe tyme in grete dyscomforde and heuynes Also y saw and knew sum of her systers that were noonys of her monastery ther yn that place of purgatory yn lyght peynys.

C Of a knyghte that sinnyd yn simony C Ca xlvi

A Certen knyght that was patron of a chyrche folde on a tyme a personage to a certen clerke for. xxvij. marke Sothely aftyrwarde he repente hym of that dede. and for the satyffaccion of so grete a synne he toke the crosse to go the holy londe. and to vyset owre lordys scepulcur yef he myghte. and for hys offensys there to aske god forgeuenes and mercy Trewly that tyme. the hethyn folke had put thens crystian pepul and so occupied the holy londe Then were cristen pepul gedyrd of al coostys of the worlde to fyghte agenste hem. and to dryue hem away and so thys knyghte yoynde hym selfe to goo amoneghe hem And aftyrwarde he was fmytte wyth sekenes. and endyd hys lyfe yn that yourney Sothly y fownde thys knyghte there yet yn mene peynys And he tolde me that for the synne of symony that he dyd. as hyt ys a fore seyde he had sofrydful greuyspeynys and gret And more ouer he seyde. yf y had not be preuent by the mercy of god to repente me ful sore afore my dethe for that synne of symony yn no wyse schulde haue scape eternal dampnacyon. And the labur of the pylgrymme that y toke for god tawarde the holy londe. gretly esyd me of thoo peynys. that were due for the fame synne Also hit was grawntyd me by the goodnes of god that y

schulde fende to her that was my wyfe. by a feythal
 clerke warnyd yn hys flepe of me. that sche
 schulde orden to be feyde for me. v. tricennarijs of
 messys wyt the offycys of *placebo* and *dirige* as the
 chirche had ordende for hem that byn dede and of
 seche prystys that were of honeste. and chaste lyuyng.
 of the whyche. fome y tolde by name. Than sche
 made thefe messis wyt othyr thyngys a fore feyde. to
 be trewly done for hym. and aftyrwarde sche rewardyd
 hem as they were worthy by the whyche he feyde
 hys peynys were ful gretly abatyd. For a bowte
 the begynnnyng after my dethe oftyn tymes y was
 compellyd dayly to deouore tho pensys hoote and
 brennyng that y had takyn of the pryste and per-
 son afore seyd. And nowe by the mercy of god y am
 delyueryd fro that grete tormente. and that was moste
 for the suffragiis the whiche was done for me. And
 yette y am constrayned ful fore to sofyr the scarpnes of
 colde. by cause whenne y leuyd y had not compas-
 syon on powre and nedeful people that were clothles
 and coolde. And oftyn tymes whenne y gaue hem
 mete and drynke y wuld be ryght wele warre by the
 vyce of hardnes to spende no money apon hem.
 Thanne feyde y to hym. what and there were done
 yet ageyne messys for you schuld ye not trowe ye
 refcveye perfetly reste. Thanne he feyde. yys and
 there were done for me. vii. tricennariis with the officys
 longyng to hem this ys *placebo* and *dirige*. y hope that
 anone as they were done for me. y schuld be delyueryd
 fro peynys to euerlastyng reste. Here nowe hyt ys to
 be vndyrstonde that thys same knyght after his deth
 as y knowe hyt nowe withoute any doute. apperyd in
 a vysyon to the same clarke afore seyd. and assygned
 hym. v. ful chaste prystys and chosyn by name. that
 schuld feye these messys and other thingys lyke as hyt
 ys feyde aboue. Hoys persons and namys and the
 placys of her dwellynges the whyche dyligently he
 expreffyd were to hym selfe while he leuyd in hys bodye.
 and to y clarke that he apperyd to. and also to hys
 wyfe that dydde for hym vtwardly onknowen.

C Of a certen yonge monke that somme tyme in
hys dayes was sexten of the chireche. **C**a xlviij



Certen yonge man a monke that somme tyme y had seyne the whiche in many thyngys behauyd hym relygyously and he was also sexten of the chyrche where he dwellyd. Sothely there were in thys fame chyrche. iii. or. iiiii. ymagys of our bleffyd lady sent marye hauyng in her lappys the ymage of oure sauur ihesu cryste yn fourme of a lytyl babe and they were sette at euery auter on right wele peynted and feyre arayed wyth golde and diuers other colours. the whyche schewyd to the people that behylde hym grete deuocyon. And before euery ymage hynge a lampe. the whyche after the custome of that fame chyrche. were wonte to be lyghted at euery pryncypale feste thorowe alle the yere. bothe by nyghte and by daye enduryng fro the first ensonge vnto the second ensonge afore the forseyde ymages of owre bleffyd lady seynete Marye. And alsoo thylke lampys lyghtnyd alle the chyrche abowte. Trewely hyt haponde apon a tyme in the forseyde Sextenys dayes. that grete scarsnesse of oyle was in that countreye that fame tyme. and also there was no man that there had any oyle thanne to felle. and seldyn hyt was that any stranger at that sesyn putte forthe any suche chafer for to felle. where fore the forseyde sexten. by cause he wiste not. where he myght gete oyle for necessary vsys the mene whyle he withdrew the lyghte fro the forseyde lampys. as hym thowghte he myghte lefully doo how be hyt that he had some yn store. but he drede leste hyt wolde not suffyce tyl he hade more. so that on ascenyon day and wythfsonday he put no lyght to hym. the whiche yn these festis specialy were wonte to brenne But he went not onponyshte. Sothely the thyrde day yn whytfsson weke when he was seyen yn al thyngys ryght hole and sownde sodenly he was smyte wyth a ful scharpe axces. and so a vexid ther of that he was madde and owte of hys mynde and on thewysday the nexte weke astir he

dyde And on saterday by fore hys dethe. when he was almoste at hys laste ende. he saw yn a uysyon the quene of heuyn owre bleffyd lady sent mary. stondyng on a grice of a certen wyndyng steyer yn the chyrche that was by on of the same ymagys of owre bleffyd lady aforeseyde And when he saw her he cryde to her remembryng hys sekenes and perelle and feyde. O holy and bleffyd mary. haue mercy on me. Than sche andswerde hym scharply bothe yn worde and yn chere seying thys wyse. Thow haste take fro me the worshyppe of my lyghte yn erthe. and y fchal ageyn take fro the the lyghte of thys present lyfe. Sothely whenne he herde and vnderstode this thretynge he was fore aferd and abaffhid and no meruelle. and caste hym selfe done at her fete with grete wepyng and forowyng and askyng for[g]euenes of hys trespas and promyfed amendement Thenne oure bleffyd lady hoys thretynge ys wonte to be of mercye mekely behylde hym and made a signe with her hand schewyng hym the grice that sche stode apon and feyde. Sytte done here Thanne he begunne as hym thoughte to sytte done ful fore aferd at her fete. whenne sche fodenly vanyshte awey. And whenne he was cumme to hym selfe ageyne callyd for hys bretheren and tolde hym thys vyfyon that he had seyne and prayde hem and also bade hem with grete instaunce and wothys that the nexte nyghte with the daye folowing. the lampys afore feyd schuld be lyghtynde and brenne. as the custome was before Also he made a vowe that and he myght haue hys helthe ageyne he wold contynally kepe forthe and encrese the forseyde lampys to worschyppe and lawde of the gloryous vrygyn and moder of god oure bleffyd Lady feynt marye. But he cowde not calle ageyne the worde and sentence that sche feyde to hym And so he dyde the tewfday after trynyte fonday and as for the restoryng of the forseyde lampys some satyssaccyon he dydde for his offense and trespas. Trewly yette hethir to was he holdyn in peynys and tormentys bycause often tymes he had offendyd in kepyng of hys relygyon and in feyng of dyuyne feruyce And also he was lyght of be-

hauyng and ondyfcrete as in etyng and drynkyng.
lawghyng spekyng. iapyng and in many other mo.

C Of a certen clerk that leuyd holyly C Ca xlviij

HOrthermore a certen clerke that paste oute
of thys world in hys yowthe y fawe there
in the same place the whyche by the in-
spracyon of the holy goste bothe in
connynge of dyuynyte as in other lyberals
facultees passyd al moste alle other that were hys
felawys. Sothely he was there peynde in a light and
amene wyse gladly goyng forthe by the testymony and
witnes of a goode consciens that he had toward the
ioys and reste of paradyse Trewely he was ful wele
disposyd of maners and condicions and studeyng in
scolys pure of chaftyte and benyuolente in charyte
with other gestys of grace by the whyche he plesyd
oure lord ful wele. Also he had gotyn to hym specy-
aly the loue of the moste gloryus vyrgyne the modyr
of god oure blesfyd lady fent marye home he seruyd ful
deuoutely in hys lyse and ful ostyn tymes wachyd longe
in prayers before her auter with a ful meke spyrte and
a contryte herte and for her loue gave to pore pepul
mekyl almys wherfore withoutyn doute thys remaynyd
to hym of the fame blesfyd lady in heuyn euerlastyng
ioye and grete mede And for the houre of hys pass-
yng oute of thys world he had rescveyued mekyl
refreshhyng and by her contynual solace and helpe was
mercyfull also in hys peynys fokyrde and conforted
Sothely whenne he was schewyd to me he was sum
what dysfesyd and peynyd only by the intemperans of
the eyre as in coolde and in hete Then y enquyred
and he had sofryd any other peynys afore. And hyt was
tolde me that he had sofryd other whyles amonge the
peynfull hete of thirste. and that was because whenne
he abowndyd in temporal goodys he was more harder to
the pore pepul than he schulde haue be. or ryghte wolde
And trewely he had gret compassyon of hem. and
mekyl he dyd in hys lyfe to helpe and releue hem.

But neuertheles oftyn tymes he was wary of hem. and specyaly after that he was waxin rycher in so mekyl that before when he was powrer and had not so mekyl he was more lyberale to powre folke than he was after whenne hys goodys were encresyd. And therfore full sore hyt ys to drede howe streytely they shulde geue acomtys of her dispensacyon that haue refcveyued benefytys and ryches of the chyrche. owre lord yhesus seyyng thys wyse yn the gospel. *Cui plus commititur ab eo plus exigetur* that ys to sey To home more ys commytid or be takyn. of hym more shal be askyd Now fothly by cause whe haue here trewly wretyn yn wordes mony thynges that we sownde and saw yn placys of peynys let vs here ende owre narration of hem And aftirward as god wyl geue vs grace we wyl asaye to telle and declare some thyngys that we saw of the conforte and gladnes of the blesfyd sowlys the whyche restyd hem yoyfully yn the ful mery and yocunde place of paradyse.

**C Also of paradyse and of the multitude of pepul
that he sawe and founde there.**

C Ca xlix

NOwe of the solace and conforte of the blesfyd sowlys that byn scapyd her peynys and be at reste and of her euerlastyng ioys sum what y wille tel you as y can and may For no man may sufficently And whenne we were paste and gonne these thre placys of peynys as hyt ys aboue seyde and had beholde the grete peynys and dyuers tormentys of fynnarys. we wente forthe farthir And as we wente farther. there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful plesaunte swete sauyr And anone after we cam to a sylde the which was full of alle maner of feyre and plesaunte flowrys that gaue to vs an oncredyble and inestymable conforte of ioye and plesure Sothely in thys sylde we fawe and founde infynyte thousandys of sowlys ful iocunde and merye in a ful swete reste after her

penauns and after her purgacyon. And hem that we founde firste in the begynnyng of that filde had apon hem white clothyng. but hyt was not very bryght nethyr wele schynnyng. Notwithstondyng they had no spotte of blacknes or of any other onclennes on hem as hyt femyd. faue thys as y feyd before they were not very bryght schynnyng whyte. Trewely amonge these many y knewe the whyche sum tyme y fawe and knewe ful wele whenne they leuyd in thys world. Of the whyche schortely sum what y wylle telle yow and of other y purpose to cesse.

C Of a certen abbas the whyche he sawe and knewe there also.

C Ca. I.

 Ere in thys place was a certen abbas that was of worschipful conuerfacyon. the whyche y knewe whenne y was a chylde. and sche dyed a xiiiij yere agone. Sothely sche had grete feruour and zele to chastyte. and to alle other honeste Also sche was wyfe and warre and deuowte in kepyng her sisters. to whome sche was commytted Thys abbas y fawe amonge them that were in the begynnyng of that ioyful place. For sche was but as newe cum thedur fro her peynys. and sche had apon her clene clothyng but not verey whyte schynnyng. And sche femyd by her chere and dysposycyon as sche had be longe tyme sicke or dissesyd and had cumme late fro bathys. I passe by here to tel of summe lyghte thyngys for the whyche sche had sofryd ryghte scarpe peynys. Sothely sche had not ouercumme in her leuyng the vyce and mocyon of vayne glorye. amonge the merytys of vertu and commendacyon of flatryng and of other thyngis innumerabulle y passe by. in the whyche the febull ignoraunce of good pepul often tymes offendythe Trewely sche told me that sche had sofryd peynys specyal by cause sche louyd her kynnys folke ouermekyl carnaly. and to hem gauemekyl goodys of the place that sche had rule of. whenne somme of her systers to home sche was a spyrtuall moder lackyd sum tymes suche thyngys as

longed to her leuyng and clothynge. And whenne y
 harde thys of her. gretely y meruelyde. For y knowe
 not onethe any prelate in thys dayes. that vfyd so
 grete scarfnes to her kynnys folke as sche me semyd
 dydde to her cosynis. And as tochyng superfluyte as
 fer as y knew. onethe sche gaue any tyme to hem that
 were of her kynne ther necessarijs. Also her neueys
 and necys. and othyr that were of her kynne she cow-
 pulde hem not to carnal matrymony. but be toke hem
 to religyon for to serue god. And so sterne sche be-
 hauyd her yn wordys and yn chere. to hem specialy.
 that when sche was feyne to othyr strangers frendely
 and yefely. sche was only to her cosynis ryghte gastful
 and on mylde. Also sche vfyd to enquyre ther fawtys
 ful warly. and when perauenture sche myghte fynde
 hem fawtye. ful bytturly therfor sche wolde hem po-
 nythe. Also sche wolde haue the honeste of maners.
 and the clennes of chaftyte obseruyd and kepte. of al
 seruantys and persons that sche hade longyng to the
 monasterye. but mooste of hem yat were of her kynne.
 And ther was no brothyr ne syster that sche vfyd to
 fauer. as dydde othyr that were not of her kynne
 And when y had feyde thys to her. and also that sche
 had browghte forthe many that y knewe to kepe de-
 uowtly her purpose and habet of relygyon that they
 had takyn apon hem thys wyse the same abbas seide
 to me ageyne. Sothe hyt ys sche feyde as ye sey.
 But neuertheles for the carnal affeccyon and loue. that
 y had ynwardely to my frendys when y was bownde
 to the due gostely leuyng of religion. as wele by the
 reson of my professyon. as by the office that y bare. y
 kowde fynde non excuse. be fore the streyte iugement
 of god yn the whyche y was examynde to the vtturn-
 maiste poynte of my leuyng. And mooste by cause that
 occasyon of gruggyng. and example of ouermekyl be-
 fynes grewe to my systers. by my fawte and negligens for
 the carke and befynes that they had to her frendys
 Trewly y schulde rathyr haue be warre and takyn hede
 of the hurte of her fowlis of home y had cure and charge.
 than the superfluyteis and prouyfyon of wordly goodys

to my frendys the whyche y lefte onys wyth the worlde
for god. And when thys worschippful abbas had tolde
me thys and many oþyr thyngys also. we wente forthe
farther yn to the same ioyful fylde.

C Of a certen prior that leuyd deuowtly and dyed hollyly.

C Ca li

Saw and knew also yn thys ioyful place a certen worshipful person yat was a prior of a monasterye the whyche dyed a. iij yere agonne Trewly y saw hym ful bleffyd fyldy amonge ye holy spiritys and bleffyd feyntys yn a ioyful reste. exempte and delyueryd frome al peynys. gladsum and mery of yat place yat he was yn butmekyl more gladder and that yncomparable for the certen bydying that he boode. to haue the fight of god. And he bare euermore whyle he leuyd in thys world the habet of a monke bothe on his body and in hys herte fro the tyme of hys chyldhode on to hys oolde aage and to hys laste ende. Also he kepereth and hydde the floure of hys vyrgynite in the bosum of mekenes and he cowpuld to hem ful fuerly the vertu of pacyens. Trewely he vfyd gret abstynence and longe wacchyng. and bothe too he ouercome by holy deuocyon. And whenne necessyte compellyd hym to be aboute werkys of charyte as hys office requyred for the tyme. he wilde euer amonge be seying some falmys or other deuowte prayers to god. No man had more compassyon to hem that were in temptacyon than he. ne no man was more deuowturd and besyur in seruyce to feke men / than he. Also he neuer denyed hem her petycyons and askynges that were dysfesyd al only of tho thyngis that myghte be hadde. And for to helpe hem that were in heuynes. a becke of warnyng was suffycyent. And whenne he was of seche holy leuyng and conuersacyon. and also labore cont[i]nualy mony yerys before hys dethe. in grete wekenes of bodye so that by hys febulnes and diffeſe he had vtwardly loste the fight of on of his yes a too yere before his obite

when other lymmys of his body saylde him for dyuers
 other dysfesis. and not withstonding alle thys yette
 wolde he neuer be fro the couent ne fro the quere ne
 fro the comyn table of the frayter where he was more
 fedde of the refecyon of his brethyrne. than of hys
 owne Sothely aftyr hys yonge age. he vtwardly abstey-
 nide hym fro flesche metys neuertheles he wolde to his
 brethirne yat wer sickelew and febul besyly and de-
 uowtly profer hem flesche metys for her recoueryng
 And at the laste he fyl yn to a sekenes yat ys called
 diffenteria And when he was al moste browghte to
 hys ende. he toke hys goftely conforte and focur the
 holy and blesfyd sakyment of owre lordys precius
 body and blode with hys lasie anoyntyng. and so bode
 al moste. x. days with owte any mete intendyng only
 the benefitys of god and the exhortacion of hys brethyrne
 Trewly the nyghte before the day yat he paste to god
 abowte the owre of diuyne seruyce. he saw owre lord
 ihesu and owre blesfyd lady feynt cummyng to hym.
 and with a ful meke sygne they made a tokyn to hym
 that he schulde folow hem. and anon aftyr callyd for
 hys brethirne. and declaryd to hem the vifyon that
 he had seyne. and tolde hem before. and yat with a
 ful glade herte yat he schulde paffe hens on the
 morow nexte. and so he dydde Longe hyt were yef
 y schulde telle and remembre all thyng that he seyde
 before hys ende. how he commendyd hym selfe and
 hys brethirne to god. and exhortyd hem to contynew
 yn good leuyng. hoys wordys and exhortacion was not
 of man. but of the holy gooste that spake yn hym
 Sothly then on the morow aftyr abowt the hour of
 tyrfe lying yn ashys and yn herre when he had seyde
 the seruice of the day. and of the holy trinite. and of
 owre blesfyd lady. the whyche he vsyd euermore of a
 childe and when he had herde deuowtly the passion of
 owre lorde after the .iiii. euangelystys. and other salmlys
 with grete compunccyon of herte betwhene the swhete
 kyssyngys of oure lordys crosse and the salutacions
 of oure blesfyd lady. blesfyng hys brethyrne deuoutely
 expyryd. Therfore thys worschypful fader. wyth home

fro my ryghte yonge aage y was ful wele acquentyd
anon as y fawe hym deuoutely y grete hym and he grete
me ageyne ful mekely and tolde me many thyngys.

C Of a certen yonge monke there of his C a lli



Othely thys worshipful fader and Prior schewyd to me ther also a certen adolefcente a yonge man the whyche in hys chyldhode with gret feruent deuocyon entryd in to relygyon and was a monke in the same place and monasterye yat thys worshypful fader aforeseyde was prior of. and there he leuyd a good whyle but no longe tyme. for he was preuent hastely and sone of dethe and so bleffydly he passyd out of this worlde Trewly y neuer saw hym in body Neuertheles often y haue harde the bretheren of the same place tel of his pure and innocent leuing and also of hys holy passing mony thingys Then seyd the forseyde prior to me of hym This ys my sonne he feyde of home often tymes thou haste herde. he was my felowe when y leuyd in the worlde in holy leuing and deuocyon. he ys now also my felowe going to heuyn. and schalle be an euyn heyre with me eternaly in euerlasting ioye and blysse and the fame yong monke also tolde opinly to hys brethirne before his dethe the howre of hys passyng. And also heuynly melody was harde at hys passyng as many can telle that were ther in the monasterie the same tyme Treuly the forseyde prior. what for diuers negligencys of hys owne doyng and for othyr diuers fawtys of hys brethirne. he had sofryd some lytyl peynys And the fame yonge monke also. as he had offendyd yn ful smale and lytyl thyngys. so he had felte afore sum what of lytyl peynys. not wythstondyng they were bothe equale yn wythnes and in ioy Sothly the forseyde prior as hyt semyd had a truste of a more greter rewarde for the more goode dedys and meritys of vertu the whyche he had by lengur leuyng deseruyd.

Also of a worschypful pryste.

Ca liij



Saw also yn thys fame place a certen worshypful priste the whyche yn hys lyfe dyddemekyl good to the pepul by hys holy preaching. Treuly he had grace of prechynge so ioynyd which the zele of ryghtwesnes and with good example of leuyng. yat he callid not only the pepul of hys owne paryshions fro wekyd leuyng and dedly dedis. but also he enformid and tawghte innumerable pepul of other parishions ferre and brode. how they schulde leue her synnys and fulfille owre lordis commandementis and how they schulde dayly encresē and perfet in goode and vertuous leuyng and so to continew to a dew and a conuenient ende. And soothly summe were so ferre sallyn yn to the deuyls bondys by her euyl and wekyd leuyng whome he callyd ageyne by prayur and holy prechynge that visibly they myghte aftyrwarde vnderstonde and know how they had be takyn hem selfe to the deuyl and hys seruice the whiche he made of oure lordis infinite mercy by confession and satissaccion and penanse doyng. ryght wele and parfet yn the feithe and yn good leuyng. Neuertheles for what causys he had also sofryd before a lytyl while diuers peynis y leue oute here by cause y haue seyde a fore many seche lyke thyngys. And as we wente more ynward and farthir yn to yat ioyful place of paradyse. we had euermore a clere lyghte and felte a swetur sauher and hem that we founde and saw ther were more whyttur and gladder than were othyr that we saw before. And wher to schulde y tarye here now to nowimbre tho persons and her merytys the whiche y saw ther. that y knew summe tyme before yn the worlde. and hem also that y knew not before. For al that were ther yn that place. were ordende to be the cytsonnys of the hye and euerlastyng ierusalem and al had paste the stryfe and batel of this worlde and were victurs of deuyls. and so lyghtly they went tho-

rowe al peynys. as they were before les comyrd [combyrd ?] and holde by wrechyd leuyng and worldely vicys

C how owre lordys passion was representyd
and shewyd to the sowlys that were in pa[ra]-
dise. **C** Ca l*iii*

N Owe sothely tho thyngys the whiche we sawe
as we wente forthe farthir in to the fame
place nethyr tongue may telle ne manrys
mynde maye worthely confyder. who ys
he that may worthily tel in worde how in
the myddys of tho blesyd and holy fowlis the holy
crosse of crystys passyon was presented and schewed to
hem. of the whiche infynite thoufandys were there
stondyng aboute hyt and as oure lorde had be present
in hys body so they worschyppte and halowed hys
blesyd passyon Trewly there was seyne the meke
redemer of mankynde oure swete lorde and sauur
ihesu criste as he had be done fresche on the crosse.
For alle hys body was blake and blody of scurgys and
betyng and cruelly disfigurde by fowle spytting
crownyd with scarpe thornys and smytte throw with
grete naylys hys syde was fore perfyd with a spere and
fro his handys and fete ranne out blode redde as pur-
pul and from his holy syde came downe blode and water
ful largely. and at this grete and wondyrful spectacul
stode his holy moder oure blesyd lady sent marye. not
now in heuynes and mornynge but right gladsum and
ioyng and yat was in a ful feyre demenyng. and ther
also stode with herre the swete dyscipil of criste seynt
iohnne the blesyd euangeliste and ho may now con-
ceue in mynde how thoo holy foulys ranne thedir on
euery syde gladly and lightly to see and beholde yat
blesyd fight O what deuocyon was there of hem that
behilde that glorius vysyon O what concurs was ther
of worshipping and thanking our lorde ihesu criste
and how meruelous was her ioysful gladnes Trewly

remembryng these thyngys in my selfe y wote not
 whedir forow or deuocyon or compassion or gratula-
 cyon drawyn nowe myne onhappy foule dyuers weyes.
 For wondyr and meruel of tho thingis makyn me
 alyenate fro my selfe and sum what abfent to my selfe.
 who ys he that wolde not ful gretly forow to see so
 feire and so solemly a body to be caste under so grete
 iniuriis and sore peynys. and who wolde not with al
 his harte haue compassion apon his mekenes so mouid
 and vexyd with tormentys and vpbraydys of seche
 wekyd folke. and what ioye and conforte may nowe
 here be thoughte. that by his passion and meke dethe
 helle ys foughtyn agenſt. the deuyl ys ouercome and
 bounde his power and strenthe is destroyed and man
 that was loſte ys restoryd ageyne to grace and takyn
 oute of the peynful prisone of helle and ioynyd bleſ-
 sydly to the holy angelys of heuyn. and ho wolde not
 meruel on the grete mercy and goodnes of our
 sauur cryste ihesu the whiche now beyng immortalle
 wyl whytesaue yat hys paſſyon and dethe the whyche
 he ſofryd onys in this worlde bodely for the redemp-
 cion of mankynde be repreſentyd and ſchewde in a
 vyſyon to the holy fowlis that byn in paradyſe. that
 her deuocyon and loue ſchuld be the more accendyd
 and increſyd to hym. Many other thingis y faw and
 herde there the whyche y trowe at this tyme is bettur
 to leue hem out than to wryte hem. and than aftyr-
 ward ſodenly this bleſsyd fyghte and holy vyſyon was
 takyn fro thens Than al that grete multytude of foulys
 that came thedir to worſchippe the holy croſſe of
 cryſtys paſſion wente ageyne euerichon to her owne
 places with ioy and gladnes Treuly y folowyde euer-
 more my duke and lodifſman ſent Nicholas that went
 forthe farthir and farther repletyd now with grete ioye
 and gladnes amouge the ful brighte and light man-
 syons of bleſſid fowlis. and the whitnes of hem yat were
 here in this place and the fwetnes of fauer and also
 the melodye of fynging laudys to god wes inestymable
 and onethe to mannyſ vnderſtondyng credyble.

**C Of the entryng of the gate of paradyse and of
the ioy that apperyd withinforth.** **C Ca W**



Orthermore nowe whenne we were paste all these placys and fightys aforeseyde and had gonne a good space more inward and euer grew to vs more and more ioye and feyernes of placys. also at the laste we fawe aferre a ful glorious walle of crystal hoys heythe no man might see. and lenthe no man might consider. and when we came thedyr y fawe within forthe a ful feyre brighte schynyng gate and stode opyn faue hit was signed and leide ouer with a crosse Treuly theder came flockemele the multytude of tho blesfyd sowlys that were next to hyt. and wolde cum in at that feyre gate The crosse was fette in the myddys of that gate. and nowe sche was lyste vppe an hye and so gaue to hem that came thedyr an opyn and a fre entryng. and afterward sche was lettyn done ageyne. and so sparyd other oute that wuld haue commyn in But howe ioyful they were that wente in and how reuerently they taryde that stode withoute abydynge the lyftyng vppe of the crosse ageyne y can not telle by no wordys Sothely here sent Nycholas and y stode sille to geder. and the lyftyngys vppe of the crosse and the lettingys done ageyne wherby somme wente in and some taryde withoute. y behilde long tyme with grete wonder And at the laste sent Nycholas and y came thedyr to the fame gate hande in hande. And when we came thedyr the crosse was lyfte vp. And so they that were there wente in. Sothely than my felowe sent Nycholas frely wente in and y foloude but sodenly and onauysyd the crosse of the gate came done apon owre handys and departyd me fro my felowe fente Nycholas and when y fawe thys ful sore aferde y was Then seyde sent Nycholas to me. Be not aferde but haue only ful certen feythe in our lorde ihefu criste and doutheles thou schalt come yn And astyr thys my hope and truste came ageyne and the crosse was lyfte vppe and so y cam in. but what brightness and clerenes of light was

there with in forthe al aboutys no man aike ne iecne
 of me for y can not only telle hit by worde but also y
 can not remembre hit in mynde That gloryous schynnyng
 light was brighte and smothe and so raueshte a man
 that behylde hit that hit bare a man aboue hym selfe
 by the grete brightnes of lyghte yn fomekyl that what
 fumeuer y sawe before hit was as no thing me thought
 in comparyson of hit That bryghtnesse thawghe hyt
 were inestymable. Neuerthelesse hyt dullyd not a
 manrys syghte. hyt rathyr scharpyd hyt. Sothly hyt
 schynyd ful meruelusly. but more ynestymably hyt de-
 lytyd a man that behylde hyt. and wondirfully cow-
 pulde a manrys syghte to se hit. And wyth ynforthe
 no thyng y myght fee. but lighte and the walle of cryf-
 talle throw the whyche we came yn And also fro the
 gronde vppe to toppe of that walle were grycis ordende
 and dysposyd feyre and meruelusly. by the whyche the
 ioyful company that was cum yn at the forseyde gate
 gladly ascendyd vppe Ther was no labur. ther was no
 difficulte ther was no taryng yn her ascendyng. and the
 hier they wente the gladder they were. Sothely y
 stode benethe on the grunde. and longe tyme y saw
 and behylde how they that came yn at the gate ascendyd
 vppe by the same grycis And at the laste as y lokyd
 vppe hier y saw yn a trone of ioy fytting owre bleffyd
 lord and sauur ihesus criste yn lykenes of man. and
 abowte hym as hyt femyd to me were a fyue hondred
 fowlis. the whyche late had styeid vppe to that gloriis
 trone. and so they came to owre lorde and worschpte
 hym and thankyde hym. for hys grete mercy and grace
 schewyd and done to hem And fome were seyne on
 the vppur partys of the walle as they had walkyd hethyr
 and dedyr Trewly y knew for certen that thys place.
 were y saw owre lorde fytting yn a trone. was not the
 hye heuyn of heuyns where the bleffid spiritis of angels
 and the holy fowlis of ryghtwys men ioyin yn the seyghte
 of god seyng hym yn hys mageste as he ys. where also
 innumerable thowfondis of holy spiritys and angels
 ferue hym and assiste hym But than fro thens wythowten
 any hardnes or taryng. they ascende vppe to the hey

heuin the whyche ys blesyd of the syghte of the euerlastyng godhed where al only the holy angels and the fowlis of ryghtwes men that byn of angels perfeccion seyn the ynuisibly and inmortalle kynge of al worldys face to face. the whyche hathe only immortalite. and dwellyth yn lyghte. that ys inacceffible. for no man may cumme to hyt. the whyche no mortalle man seitheth nethyr may see Sothely he ys feyne only of holy spiritys that byn pure and clene. the whyche be not greuyd by no corrupcion of body nethir of fowle And yn thys vision that y faw. so mekylle y conceuyd yn my fowle of ioy and gladnes that wat sum euer may be feyde of hyt by manrys mowthe. ful lytyl hyt ys. and onsufficient to expresse the ioy of myne herte. that y had there.

C how the monke came owte ageyne throw the same gate of paradyse. C Ca lvi



Herfore when y had seyn al these syghtys aboue feyde and many oþyr innumerable my lorde sent Nycholas that hylde me by the hande feyde schortly thys to me Loo sonne he feyde now a party astyr they petition and grete desir thou haste feyne and beholde. the state of the worlde yat ys to cumme as hyt myghte be to possiblre Also the perels of hem that offendyn and erryn the peynys of synners. the reſte also of hem yat haue done her purgacion. the desyrys of hem that be goyng to heuynward. and the ioys of hem. that now byn cumme to the courte of heuyn and also the ioy of crystis reynynge And now thou muste go ageyne to they ſelfe and to thyne. and to the worldys feyghtyng Treuly thou ſchalt haue and perceue the ioys that thou haste feyne and mekyl more. yeffe thou contynew and perseuer in the drede of god. And when he had feyde thys to me he browghte me forthe throwe the fame gate that we came yn. wherfor ful heuy and fory was y and more than a man may ſuppoſe. for wele y knew that y muſt turne ageyne. fro that heuynly blysſe to thys worldys wrechidnes. And gretely he exhortyd me.

how y schulde dyspose me. to abyde the day of my callyng oute of my body yn clennes of herte and of body. and mekenes of spirite wyth dylgent kepyng of my religyon. Dylgently he seyde to me. kepe the commaundementys of god. and dyspose they leuyng aftyr the example of ryghtwes men. And truely so hyt schal be. that aftyr the terme of they bodely leuyng thow schal be admyttyd blesydly. to her feleschippe euerlastyngh.

C Of the swete pele and melodye of bellys that he herde in paradyse and also how he came to hym self ageyne.

C Ca. lvi



And whyle the holy confessour sent nycholas thys wyfe spake yet with me sodenly y harde ther a solenne pele and a rynggyng of a meruelus swetenes. and as al the bellys yn the worlde or what sumeuer ys of fownyng had be rongyn to gedyr at onys Trewly yn thys pele and rynging brake owte also a meruelus swetenes. and a variant medelyng of melody fownyd wyth alle And y wote not whether the gretnes of melody. or the swetnes of fownnyng of bellys was more to be wondirde And to so grete a noyse y toke good hede and ful gretly my mynde was suspendyd to here hyt Sothly anone as that gret and meruelus fownnyng and noyse was cessyd sodenly y saw my selfe departyd fro the swete feleschippe of my duke and ledcr fent Nicholas Than was y returnyd to my selfe ageyne. and anone y hard the voycis of my brethyrne. that stode abowte our bedde also my bodely strenthe cam ageyn to me a lytyl and a litil and myn yes opinde to the vse of seying as ye fawe ryghte wele. Also my sekenes and febulnes by the whiche y was longe tyme ful sore dissesid was wtwardly excludyd and gone fro me. and fate vppe before yow so stronge and myghty as y was afore by hyt soroful and heuy And y wende that y had be then yn the chirche afore the auter. where y worshipte fyfste the crosse And as tochyng the taryng that y made yn thys vyfyon y had wende hyt had be noone. but al only

the space of on matens while. and now as y vnderstonde. y was terdye .ij. days and more And now as compendeusly as y kowde y haue here tolde yow of al tho thingys the whiche y fawe and were schewyd to me yn body or yn spirite at the instauns and commandement of youre holynes and deuoute charyte. And nowe y besuche you mekely and that with sore weping that ye will with faue [vouchsafe] to praye to god for me an vnhappy wrecche yat y may scape the grete and greuys peynys of synners the whyche y fawe. and cum to the ioys of the holy fowlis that y knewe. and alsoo to see euerlastyngly the gloriouys face of oure blesfyd lorde and sauyur ihesu criste and oure blesfyd lady sent marye.

C A proffe that thys reuelacyon ys of god and moste nedys be truw for the grete myraclys that our lord shewyd on this same monie that same tyme.

C Ca lviij

Mony instruccyonys and opyn examples byn here at the begynnnyng of thys narracyon that eydentely prouyn thys vyfyon. not to be of manrys conceyte but vtwardely of the wylle of god the whiche wolde haue hyt schewed to crystyn pepul Neuerthelesse yefe there be so grete infydelite or infyrmyte of any persons that can not beleue to these thyngys aforseyde lete hem confyder the grete fekenesse and febulnes of hym that fawe hyt. so sodenly and so fone helyd in to a very wytnes and trowthe of this vyfyon that he fawe. Also let hem meruelle the grete noyse that was abowte hym. and also howe that he was prycked in hys fete with nyldys by the whyche he kowde not in any wyse be mouyd. Furthermore let hem take hede to hys yes that were so ferre fallyn done in to hys hede and was not feyne onethe to brethe space of .ij. days. and also aftyr a ful longe space of howris onethe laste myghte be perseuyd yn hym a ful smalle meuyng as a thynne drede yn hys vytalle veynys Also let hem confyder hys contynualle wepyng and terys the whyche he had aftyrward many days. And besyde all thes thyngys

we knowe also a nothyr certen thynge that was a ful seyre myracle and a very tokyn of godys curacyon schewyd on hym the same tyme. and asmekyl to be merueld. Sothely he had al moste the space of an hole yere yn hys lyfte legge a grete fore and a ful byttur as hyt were a canker large and brode wherby he was peynyd intollerably. And he was wonte to sey. that he had feche a forow and peyne therof. as he had bore an hoote plate of yrne bownde faste to hys legge. And ther was no emplastr no oyntmente nethyr any oþyr medicyn how be hit that he had mekyl of lechis leyde to hyt. yat myghte yese hym of hys peyne or drawe the wondre to gedyr. Trewly yn the space of hys raueshynge. he was so fully helyd that he hym selfe meruelyd wyth vs to fele and see the peyne and ache wyth the wondre so clene agonne. that no tokyn of hyt. ne signe of rednes or of whythnes remaynyd aboue the meruelus curacion of god. Al only thys differens had hys legge that was fore. fro todyr legge that where the forseyde fore was that place was bare and had none heere.



Ul delectable hyt was to hym as he seyde fro that tyme forthe. as ofte as he harde any solenne pele of ryngyng of bellys. by cause hyt wolde then cum to hys mynde ageyne. the ful swete pele and melodye the whyche he herde. when he was amonge the bleffyd fowlis yn paradyse. Sothely aftyr that he was cum to hym selfe and hys brethirne had tolde hym. that now ys the holy tyme of yestyr. than fyfste he beleuyd. when he harde hem ryng folenly to compleyn. for then he knew certenly. that the pele and melodye. that he herde yn paradyse. wyth so grete ioy and gladnes. betokynde the same solennyté of yestir yn the whyche owre bleffyd lorde and sauur ihesu criste rose vppe visibly and bodely fro dethe on to lyfe. to home wyth the fadur and the holy gooste be now and euermore euerlastyng ioye and blysse Amen.

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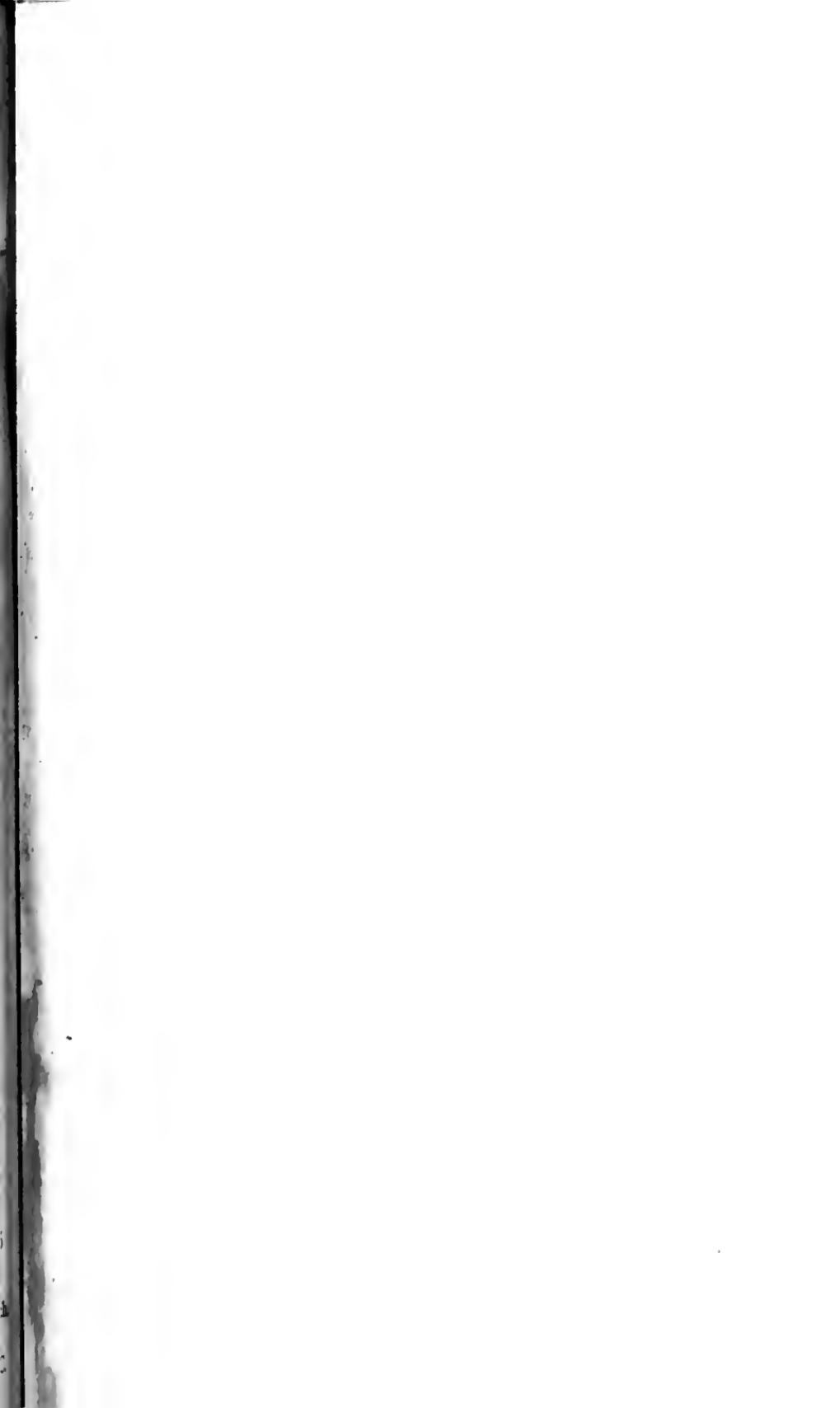
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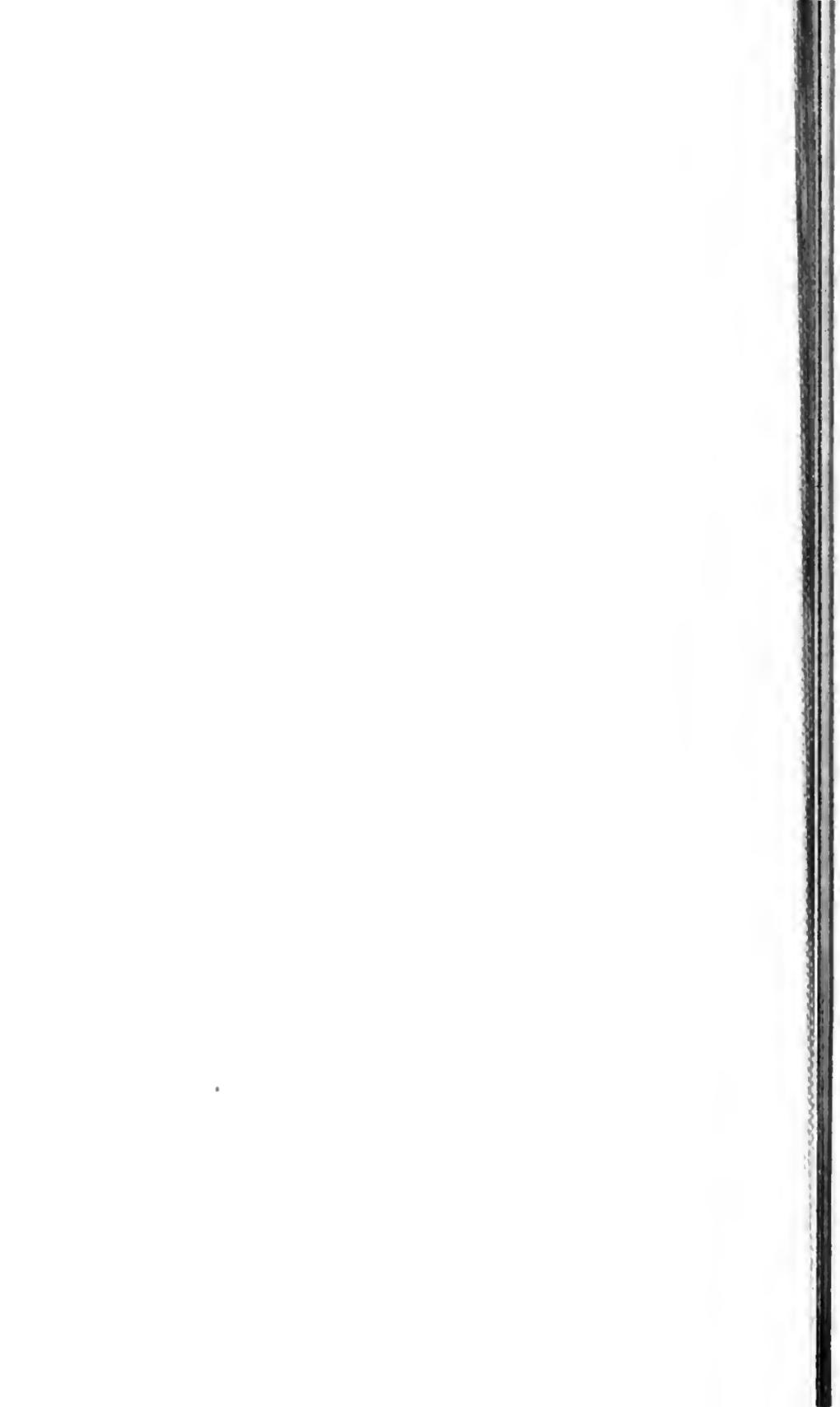
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